DOCUMENT RESUME

ED 230 736 CE 036 144

TITLE	NFE--Planning and Organizing for Action. Courier No. 27.
INSTITUTION	Asian - South Pacific Bureau of Adult Education.
PUB DATE	Apr 83
NOTE	75p.
PUB TYPE	Collected Works - Serials (022) -- Viewpoints (120) -- Reports - Descriptive (141)
JOURNAL CIT	ASPBAE Courier Service; n27 Apr 1983
EDRS PRICE	MF01/PC03 Plus Postage.
DESCRIPTORS	Adult Education; *Creative Dramatics; *Developing Nations; *Educational Planning; Foreign Countries; Literacy Education; *Nonformal Education; *Program Development; Rural Extension; Workshops
IDENTIFIERS	*Asia; Papua New Guinea; *South Pacific

ABSTRACT

This issue contains six articles, reports, and essays on planning and organizing nonformal education in the Asian-South Pacific area. A chapter reprinted from "Planning Nonformal Education" discusses the need for planning, past efforts, and five steps in a strategy suggested for planning locally-oriented and target-specific nonformal educational programs and projects in the Philippines. A paper on the history of the evolution of the extension program of the Xavier University College of Agriculture complex follows. How small farmers can organize to increase production is the focus of the next article. Extracts from the "Creative Dramatic/Training Manual" describe the growth and development of creative dramatics for evangelization and conscientization in Mindanao-Sulu, Philippines. The report of the workshop on the planning and implementing of literacy and post-literacy strategies covers methods of working of the workshop and the major issues debated (integration of literacy and post-literacy activities as well as basic services and the situation of literacy and postliteracy in the world). The final essay reviews the book, "The Right to Learn: The Neglect of Non-Formal Education," uses it as a springboard for discussion on the status of nonformal education, and examines probable future trends in Papua New Guinea. (YLB)

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NFE—PLANNING AND ORGANIZING FOR ACTION

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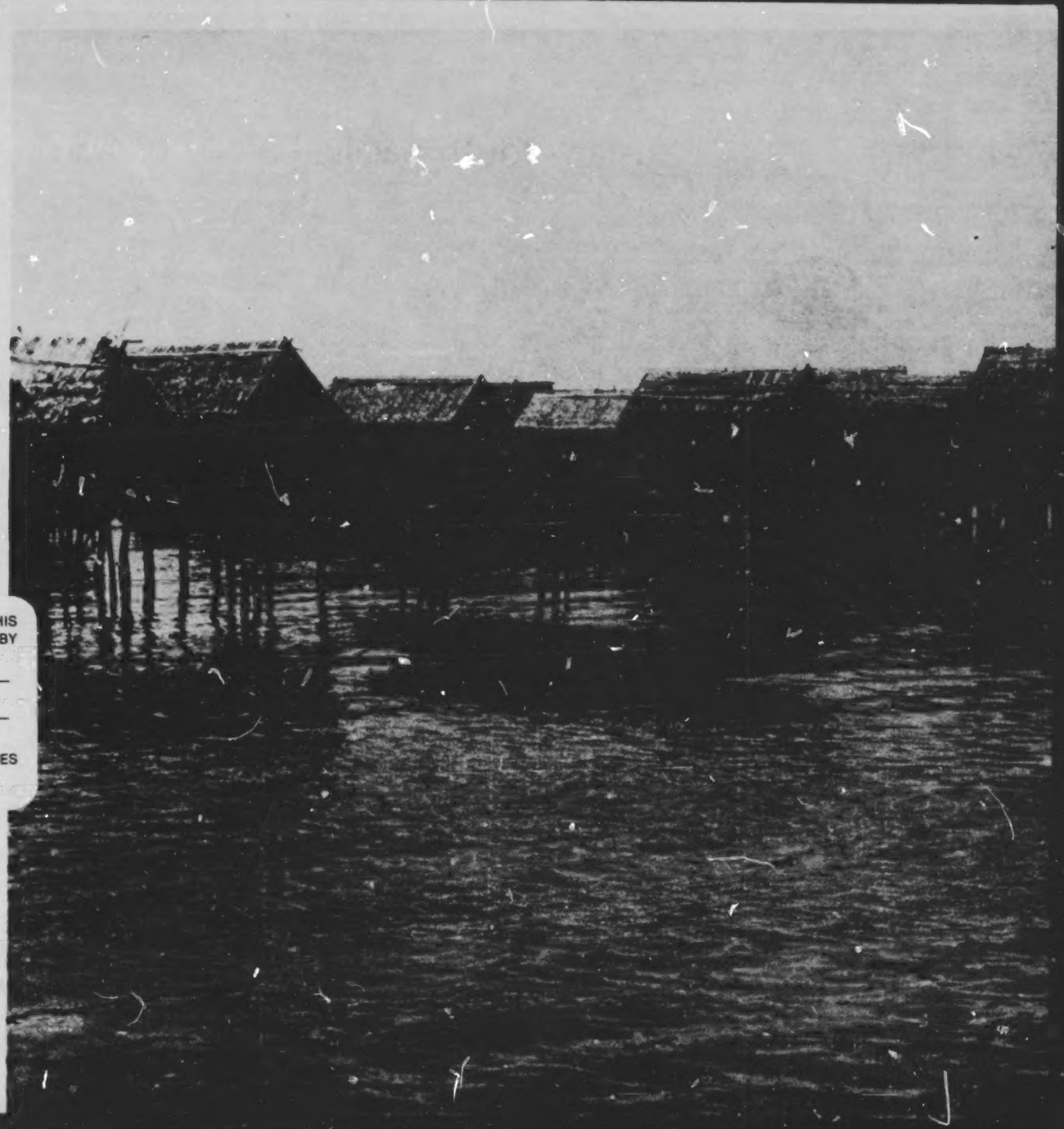

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ASPBAE Courier Service is produced three times a year and each issue is made up of a Journal section dealing with adult, continuing and non-formal education, rural development, training, etc. It also includes separate News, Resources and Learning Exchange Sections.

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Individual: $5.00 (US) p.a.
Institutional: $30.00 (US) p.a.

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Individual: $12.00 (US) p.a.
Institutional: $50.00 (US) p.a.

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Cover Photo:

"Purse-Seine Fishing in the Philippines" FAO photo by S. Bunnag

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"Dairy Farming in the Himalayas, Nepal" FAO Photo by E. Siegenthaler

PLANNING NONFORMAL EDUCATION

Dr Felicita G. Bernardino (Deputy Minister, Ministry of Education and Culture and In-Charge, Office of Nonformal Education), and Marcos S. Ramos (former Specialist in Nonformal Education, Unesco Regional Office Bangkok, Thailand, and Assistant Schools Superintendent on detail to Office of Nonformal Education) have written a book entitled Nonformal Education in the Philippines.* This book has been written "in answer to an urgent need - the need of many people for information about nonformal education.... who have been seeking relevant information on the subject.....Those who asked for materials were invariably given copies of reports of some seminars and workshops or papers presented in some educational meetings. As to the questions, most were answered verbally because no comprehensive material has ever been written that deals on all aspects of nonformal education in the Philippines. This publication is intended to fill that void."

We have been given permission to use extracts from this publication in ASPBAE Courier and the following is Chapter 5 of the book, "Planning Nonformal Education".

CHAPTER FIVE

Introduction

Since the early sixties considerable progress has been made in educational planning in the Philippines as well as in other countries. However, efforts in educational planning in the past seem to have suffered from four critical shortcomings. In general, these are: (1) lack of comprehensiveness in the sense that out-of-school or nonformal education was almost totally excluded in the overall planning process; (2) too exclusive concern with quantitative expansion to the detriment of educational change and innovation; (3) confinement largely to global plans that offer little guidance for practical implementation throughout the system; and (4) failure to come sufficiently to grips with the realistic needs of young people and social and economic development. [1]

In the past, educational planning has been virtually limited to formal education with the almost total exclusion of all the organized, systematic educational programs that were outside the formal educational system such as functional literacy for adults; skills training for out-of-school youth; health; nutrition; family planning; etc. If education is to be equated with learning and not with schooling then overall educational planning for the country should include nonformal education so that it can be given a fair share with the available resources for education to make it a more effective instrument for social and economic progress.

The second limitation has been the overwhelming preoccupation with the quantitative expansion of the formal schooling system with little serious attention to effecting necessary qualitative changes in the system's structure, methods, contents, and management needed to make it function more efficiently, effectively and equitably.

The third shortcoming has been the rather exclusive concentration of educational planning on national aggregates and the failure to translate these into detailed sub-plans. "Macro" plans formulated in the central office are not bad per se but often they fail to relate to the specific local circumstances, needs and problems of different target groups. Macro plans should therefore be translated into specific micro-action plans considering more particularly the needs and requirements of the most depressed sector of the population.

The fourth limitation pointed out is the failure of past effort in educational planning to relate itself more closely to social and economic development. While considerable progress may have been made in this regard, much still remains to be done particularly in translating theory into practice, generalizations into more specific and practical plans of action.

Need for Planning Nonformal Education

Nonformal education possesses significant characteristics or features which differentiate it from formal education and therefore require a different approach to planning.[2]

It is true that there are similarities between formal and nonformal education. For example, the objectives and goals of each system are quite similar. Both aim at the acquisition of knowledge, development of skills which include literacy, numeracy, vocational and technical skills, and formation of desirable values and attitudes. But while the objectives may be similar, the organizational framework and the delivery system employed to pursue them are strikingly different in structure, instructional strategies, sponsorship, terms of admission and completion, finance, duration and frequency.[3]

The most significant difference perhaps between formal and nonformal education is their conceived relationship to surrounding educational activities. In formal education each component is considered to be an integral and interdependent part of a coherent total system, generally organized according to age and chronological progression, each annual step being a pre-requisite to the next. In the case of nonformal education, programs are neither conceived of nor treated as interrelated parts of a coherent system but as separate educational activities, each with a life of its own covering a variety of education objectives and clientele and undertaken by a variety of agencies, both government and non-government.

Another difference is that while formal education is normally the concern

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* Nonformal Education in the Philippines, by Felicita G. Bernardino and Marcos S. Ramos Reyvil Bulakena Publishing Corporation, Malolos, Bulacan, Philippines, 1981, p229 Available from: Office of Nonformal Education, MECS, Arroceros, Manila, Philippines at a cost of $US3.14.

of only the Ministry of Education, nonformal education is carried out by many agencies and organizations including of course the Ministry of Education. In view of this, the tendency is for nonformal education to become nobody's business especially when it comes to determining who should be the lead agency in planning, fund-raising etc.

Formal education enjoys greater prestige because it is much more professionalized and its symbols of achievement - certificates, diplomas, etc. are accepted to have special values in the market and in the society in general. While it is true that sometimes nonformal education may be more highly valued by its clientele because of the immediate application of the skills and knowledge learned from it, it is also true that it still lacks the appeal and the prestige which formal education has achieved for itself.

The clientele of formal education is a captive group. The clientele of nonformal education is composed of widely different individuals in terms of interests, educational level, age, etc. They attend an NFE class if they are interested and leave the class anytime they want without fear of failure. The diversity of clientele in nonformal education requires the offering of a variety of subject matter to meet individual needs.

The foregoing discussions tend to show that it is far easier to plan formal education. With all the special characteristics and features of nonformal education that make it different from formal education, it would appear that planning nonformal education would entail much greater difficulties. This is the justification for the need of a more systematic approach to planning nonformal education.

Past Efforts in Planning Nonformal Education

In the Philippines, planning nonformal education in the past was quite a simple matter. The nonformal education program then was not as extensive and sophisticated as it is today. Moreover, the population to be served was not so big in number and the needs they presented were not as diverse as at present. In those days nonformal education was not taken as an important factor in development. It was not considered as a necessary complement to formal education. Nonformal education was then taken as literacy education, a program for teaching literacy per se to a group of young boys and girls who would later on serve the church, or a group of adults who wanted to learn to read and write. Such activity did not require systematic planning. It was enough to have the "cartilla" the "caton" and later on the bible as the basic tools for reading and writing.

When the Office of Adult Education (OAE) was created in 1936 the planning of adult education became a more systematic activity. A survey was undertaken to determine the place where most of the illiterates were located and where to establish literacy classes. In pursuance of the provisions of the Commonwealth Act No. 80, the OAE had to determine also the vocational needs of the adults. Guided by the provisions of the constitution the OAE also decided the things to be taught under citizenship training.

Accordingly, the OAE prepared hundreds of lectures on important topics, printed instructional materials and aids and trained teachers for the adult schools. But all these were planned and undertaken at the central level by the Office of Adult Education. The OAE performed the functions of policy making, planning, training, and administration. It did both managerial and professional or technical work. Since planning was all done at the central level, it was easily controlled by the Director of the OAE.

The process did not change very much after the conversion of the OAE to the Adult Education Division (AED) under the then Bureau of Public Schools. The planning of adult education programs and activities was still very much the responsibility of the AED, or carried out at the national level. This was of course in consonance with the nature of the educational system which was a highly centralized system. This was true even when the AED became the Adult and Community Education Division (ACED) in 1956. Planning the adult and community education program was still the sole responsibility of the ACED.

The planning process became more democratic and cooperative with the creation of the Planning Office under the Department of Education and Culture. An Ad Hoc Planning Committee was created which was directly under the supervision of the Secretary of Education whose members were composed of representatives from the bureaus and units under the Department, including one from the Adult and Community Education Division. When before each bureau or unit planned their own programs, the Ad Hoc Planning Committee instituted cooperative planning of the programs and activities of the bureaus and units under the Department and produced a comprehensive five-year plan for the Department.

A New Planning Strategy for Nonformal Education

Any educational program that is organized and implemented at the local level cannot be effectively planned at a distance. An educational plan prepared at the central office is at best a guide, or a suggestive outline, but not the plan to be carried out in toto in the field. A project planned by 'experts' in the national office assisted by foreign consultants' and implemented to the letter at the local level may likely fail. This is perhaps the reason behind the failure of some projects that have been tried out in the past.

What has been said in the preceding paragraph is most true in nonformal education. The diversity of clientele that have to be served, the variety of needs, problems and interests that have to be met, and the multiplicity of sponsors of NFE programs having different purposes and goals - all these make it impossible to plan the NFE program for them. Suggesting a foreign model for them to follow may even be worse. Nonformal education to be most effective must be need-based, problem-oriented and target-specific. All this seems to suggest that the planning of nonformal education programs should be done in the plans of operation and implementation involving in the process all the local agencies, organizations and specially the people who will be the recipients of the program themselves.

Since the early seventies, one of the authors of this book had been involved in various regional educational exercises in planning and implementing the nonformal education programs of Asian countries. The purpose of the exercises was mainly to train nonformal educators in the countries concerned to plan target-specific nonformal education programs and develop instructional materials relevant and appropriate to the needs, problems and aspirations of the specific target clientele. As a staff member of ONFE he also initiated the planning and implementation of a series of nonformal education training programs, jointly with Unesco, to train NFE personnel of the MEC as well as other agencies, both public and private in developing locally-oriented NFE programs and need-based instructional materials.

Callaway[4] and Coombs[5] have also conducted studies on nonformal education and have given suggestions in planning such programs. The former suggests the following steps:

1. Identifying and classifying programs that exist
2. Establishing priorities
3. Evaluating present and the new programs
4. Administering and coordinating; and
5. Sources of finance

Coombs suggests the following steps in planning NFE programs:

1. Diagnosis of the particular area
2. Defining priority learning clienteles, needs and objectives
3. Designing appropriate educational 'delivery systems' and
4. Implementation and continuous evaluation and adaptation.

De Guzman[6] made some very good suggestions in planning NFE projects that are relevant to the needs of specific target groups. The steps in the planning process he suggested are:

1. Situational analysis
2. Formulating project objectives
3. Setting conditions or action steps to achieve objectives; and
4. Implementing the planned projects.

In the light of experiences of the authors and the suggestions given by the writers and researchers mentioned in the preceding paragraphs, the following steps are suggested in the planning of locally-oriented and target-specific nonformal education programs and projects:

Step I: Orientation on National Policies

This step is quite detached from the actual planning activity but it is important that the planners should be oriented with the government policies relating to national and educational development. They should be familiar with the provisions of the Five-Year Philippine Development Plan specially those that relate to the improvement in the well-being of the masses, the urban and rural poor, the unemployed and under-employed, the out-of-school youths, the landless workers, the illiterate, etc. They should be familiar with the relevant portions of the constitution, presidential decrees, and other legal documents concerning nonformal education. All NFE programs and projects planned for implementation in any part of the country should be consistent with these general policies as they are with individual needs.

Step II: Study of the Particular Area/Community

The planners should have a complete knowledge of the community and the people to be served by the program. This may be done through a comprehensive survey of the community using well-designed survey instruments; through consultation or interview with the responsible people such as the Municipal Mayor, Barangay Captain, KB Chairman, parish priest and others; or through vicarious experiences using existing documents, reports, records and other publications about the community.

Of interest in the survey would be the socio-economic and demographic aspects of the particular community. What are the dominant occupations of the people, or how do they earn their livelihood? What is the average size of farmland per family? What is the educational level of the people: Who and where are the illiterates and semi-literates located? Who and where are the out-of-school youths? What do they do? How do they spend their leisure hours?

What are the existing organizations and what services they deliver or programs they undertake for the community?

What NFE programs are already organized in the community? What other NFE programs/projects are needed to be organized?

Who among the citizens in the community can help in handling NFE programs? What skills do they possess? What other resources are available in the community?

These and many others will help the planners in identifying the needs, problems and interests of the people and the resources available for use in nonformal education. They will also reveal the priority target groups for whom and where NFE programs are to be organized.

When the community survey is completed the data should be systematically collated, analyzed and interpreted. The results of the survey should again be confirmed by the responsible people in the community.

Step III: Development of the Education Program

From the results of the survey, the planners should then be able to identify priority program areas. If there is a big number of illiterates then functional literacy education becomes a priority area in the total NFE program. If there is a predominance of OSYs who are unemployed and under-employed then skills training becomes another priority area of concern. The other program areas can be identified through a full analysis of the survey results.

Following the identification of the program areas, the formulation of project objectives is the next important concern of the planners. The objectives should be both general and specific and should tell exactly what is to be done and where the project should lead to. The objectives serve at least two important purposes:

1. as a guide to the teachers as to what activities are to be undertaken; and

2. as a basis later for evaluationg the success or failure of the particular NFE project.

Once the objectives of the project have been properly stated in terms of the skills, knowledge and attitudes and other changes of behaviour that have to be achieved, the next step in the planning process is to determine the sequence of the teaching operations. A program area is such a big chunk of the whole NFE program. If the particular project is on vocational skills training, a syllabus for that particular skills training should be obtained, or designed if there is non available, showing the sequence of the contents or specific activities to be taught. Each teaching unit may correspond to the specific objectives previously defined.

The next step is the selection of appropriate delivery systems or teaching methodologies and the choice of teaching aids and materials. The choice of an appropriate delivery system must suit the particular situation or the needs of the particular project considering the level of understanding of the target group. Thus, if it is to be a functional literacy project, the following may be used: literacy training activities, demonstrations, group discussions, self-teaching devices, projection of films and slides, puppet shows etc.

The teaching aids and materials chosen should complement the delivery system selected to carry out the activity.

The final planning activity under Step III is the choice and training of instructors. Literacy teachers should be well selected and given appropriate training. If they are regular classroom teachers they should be given at least 3 to 5 days training before they handle a

literacy class. The training should focus on the subject matter to be taught, the psychology of adults and adult teaching, preparation and effective use of teaching aids and materials, programming and time scheduling, etc. If the teachers are fresh from the community a longer training of say, one to two weeks, should be conducted for them.

For skills training courses, vocational teachers in the elementary and secondary or trade schools may be recruited for the job. In their absence, the Director of NMYC or his local representatives may be consulted for assistance. Consultation may also be made with the representatives of other government agencies. A close link and coordination with these agencies can help very much in recruiting the needed instructors and even in marshalling the needed financial support for the programs.

Step IV: Implementing the Planned Project

Having planned the educational program, the specific project is ready for actual implementation. Such details as the venue for holding the activity, the funds needed for teachers 'honoraria' and for other purposes, and the proper launching of the activity should not be taken for granted for on these may depend the entire success of the project. Continuous motivation and other forms of assistance should be given to the instructors so that all along the way their efforts and enthusiasm will be maintained.

One way to ensure effective implementation of a project is the involvement in the project of the responsible people in the community, the representatives of other service agencies, and the beneficiaries of the project themselves in all the stages of the planning process, from identification of clientele needs to evaluation and monitoring. In this way everybody gets the feeling that he is a part of the project, he has a share in it and therefore is responsible for its success. The principle behind this is, "If one shares, he cares".

Step V: Evaluation and Continuous Adaptation

As already stated earlier the objectives formulated in terms of skills, knowledge, concepts and attitudes should serve as the basis for evaluation. The evaluation of the project should be a continuous process. Each project should have an in-built evaluation scheme. But even with this, a periodic external evaluation will be of help to ensure the success of the project.

It is also important to provide flexible adaptation of the initial project to changing circumstances. The instructors as well as the administrators of the NFE program should be sensitive to such changes and make the necessary adaptation accordingly.

The steps given above are not prescriptive but are merely suggestive. Any suggestions for further improvements are always welcome.

Summary

This chapter started with the discussion of four critical limitations of past efforts in educational planning as a basis for a systematic approach in planning nonformal education. In general, these are:

1. lack of comprehensiveness in the sense that out-of-school or nonformal education was almost totally excluded in the overall planning process
2. too exclusive concern with quantitative expansion to the detriment of educational change and innovation
3. confinement largely to global plans that offer little guidance for practical implementation throughout the system
4. failure to come sufficiently to grips with the realistic needs of young people and social and economic development.

The basic differences between formal and nonformal education were also pointed out so that the planners will know the special characteristics of nonformal education that require careful consideration for planning purposes.

In the Philippines, when nonformal education was a very small program limited only to literacy teaching, planning was a simple matter. When the Office of Adult Education was created in 1936 the planning of adult education became a more systematic activity. However, planning was largely, if not solely, the responsibility of high officials in the national office. This approach to planning continued up to the time the Planning Office was created in the Department of Education.

The changed concept of nonformal education as a factor in development and as a program that meets the specific needs and problems of specific target groups required a new strategy for planning nonformal education. The new strategy suggests the following steps:

1. Orientation on national policies
2. Study of the particular area/community
3. Development of the educational program based on identified needs and problems
4. Implementation of the planned project; and
5. Evaluation and continuous adaptation.

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Notes:

[1] Cole S. Brembeck and Timothy J. Thompson, New Strategies for Educational Development (Massachusetts: D.C. Heath and Company, 1973) p.5.

[2] See Chapter I, pp 6 - 8.

[3] Brembeck and Thompson, op. cit., p.149.

[4] Ibid., pp. 21-23.

[5] Ibid., pp. 151-154.

[6] Felipe de Guzman, editor, "Planning NFE Projects," PRISNANFE Newsletter, II, No.2 (December, 1980) 4-5.

XAVIER UNIVERSITY'S EXTENSION PROGRAM:

STRATEGIES AND DELIVERY SYSTEMS*

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Director,
College of Agriculture Complex,
Xavier University

At the start, I believe it will be elemental in evaluating some points which my remarks may raise, if we bear in mind that they are the fruit of an experience outside the normal frame within which we think of an extension service operating.

The extension experience of the College of Agriculture complex of Xavier University is distinctive in several aspects. First, it stems wholly from a private entity undertaking. Our Extension Service, its existence and functioning, depends for its raison d'etre and support on a unit outside Government, namely on just one, private, limited agency. You will realize immediately how such, while necessarily limiting our scope, leaves us free in objectives and style of operations. Secondly, we function (I believe) within a more closely linked, multi-faceted complex (deliberately so fashioned in the evolution of years) than might normally be the case in a Government, stratified structure. Such ought hopefully generate a closer co-operative support basis for the field personnel.

In the light of these premises, we present some of the highlights of our Xavier College of Agriculture Extension Service. You will have to bear with me if occasionally the note of the 'dreamer', the idealist comes through a little strongly at times.

Twenty-nine years ago we started our overall primary objective as being 'the fullest human development possible'. Of course, we recognized that such was clearly dependent on improved, sound national economic growth, which in turn was critically related to considerably enhanced production. Nor have we ever failed in continually preaching the production gospel. Still, production is to be valuable not just as part of a set of statistics but rather in what it ought to imply for the enabling of the fulfilment of people potential.

Now (here we begin to get to one phase of our Xavier Aggie Extension idiosyncracy) working for people, under any guise, in our view, is a profession, something very special, something noble, something tremendous. Far, very far from the everyday concept of 'just a job'!

* Prepared for ASPPAC Workshop on Extension Curriculum and Development, April 21-27, 1982.

As we see it, then, basic in any extension training, where presumably we are looking for long-term success, must be elements geared to fostering such a professional spirit guaranteeing stable, sincere, quality service. That expression 'quality' service, essential to a profession, implies an on-going dedication to the ever up-dating of one's abilities, not someone hopelessly mired in passe remedies or techniques. Such an alert attitude, such openness and eagerness of mind, is key to the hoped-for achievement of an extension agent. This 'professional' spirit, this dedication, this searching inquisitiveness, where does it come from? Just in-born character, or can training engender and mold it? Our 23 years experience in extension work attests to the rich role of training and exposure, and challenge in the emergence of the professional strain in the extension agent.

It is a sad truism that, in many parts of the developing world, increased production has wound up worsening the human condition of the 80% at the lower levels of the nation. There are all sorts of attempts to explain why that predicament.

Before we started our extension effort we conducted studies about the income of the small farmer in our part of the Philippines. The result: the ordinary, small, relatively technically ignorant poor, farmer, for all his back-breaking labour wound up with only 16% of the consumer value of his production. Such was criminal, of course: 'fullest human development' under such conditions was a cruel farce! Eight levels of middle men were skimming off five-sixths of the consumer value, pointing to the utter lack of rural social structures focused on the primary producer improvement.

So, we saw the demands of the times for the extension personnel to be sold on the priority need for and trained in rural structure organization, instead of just being a scientific, technological demonstrator/salesman. To help shake the farmer free from the vice of the middle-man/usurer, from the very start we had to promote the acceptance of farmer organization, in other words to see that their initial hope would be found in unified numbers. We targetted progress on the responsiveness of the people to the role of such rural structures, to the acceptance of responsibility and risk for their own improvement.

While we still champion such farmer owned and operated rural sturctures, their urgency may not now be quite what it was in our area due to the expansion of private and government banking institutions and other specialized agencies being much more involved in rural development support roles.

The advantage we felt in our approach was that there was one person who was both a technology change force and rural social structure advocate and organizer. We feel that the division of so many aspects of rural improvement between several distinct units weakens the overall effort. It is confusing for the small, timid farmer to be the object of so many visits, with so many importunings by different agencies with different emphasis.

The conclusions of a research study conducted by our Xavier University Research Institute in Mindanao culture in the late 1950s became a lodestart for our extension planning as far back as 1959. I refer to a study published under the title, "The Farmer Said No". Now - after two editions - out of print. The objective of the study was to pinpoint the several factors at work in the small, relatively technologically ignorant, poor farmer being so resistant to change, and to assess their relative force. The most striking research conclusion indicated that the strongest factor operative in building up and maintaining that resistance to change was the woman in the family. Reflection not only pointed to her being by nature a conservative, and tradition-tied force, but also the very important fact that in our culture the woman held the purse. Here we were about two and a half decades in advance of the current growing recognition of the crucial part the woman plays in development.

How to turn her into a positively constructive, stimulating force in better production and the consequent, wider better family living?

Observation showed large scale malnutrition effects in the children of the remote rural barrios. This became our entry point. We believed that, if we could demonstrate to the young mothers that it was possible for their children to be in better health with better diet, from their own plantings, and some medicines which improved income could provide, that they would be ready to subscribe to the gospel (the 'good news') of improved production. That meant we had to make an equal pitch to the women of the remote rural areas. How else to do that than by embodying women in our roving extension teams? So in every extension team of four, two were to be woman, one a nurse, the other a nutritionist. The mission of the extensionettes was immediately to win the hearts of their fellow-women by their obviously helping to improve the lot of their children in the conviction that, as the mothers saw the ugly tropical ulcers of the children clear up, noticed the new energy bubbling in them, via changed diet and medication, they would be ready to endorse the program of improved production. And this worked in barrio after barrio.

We still make a concerted pitch to and for and with the women. Although because the Government has in late years provided more rural health units and fielded more nutrition personnel, we have moved our woman and directed work more into other programs, many aligned with some aspects of appropriate technology, e.g. in food processing, in cooking oil extraction, in soap manufacture from the ubiquitous coconut, and still more important in training them for roles of management in their diversified rural institutions.

In some of the more searching analyses of the slow pace of development we read of the questionable mediocre results of extension in comparison to the time and financial resources involved. The validity, if any or to what degree, there might be in such critiques, I find, among other elements, to rest considerably in the level of communication skills of the individual extension agent or the value placed on such in the extension institution itself and its formation programs. Possession of a minimal degree of knowledge as attested to in an extension service qualifying examination is little assurance of that individual's achieving the objectives of extension.

We look on an extension agent not merely as a teacher, but also very much as a salesman. Presupposing his message is sound, what is highly important is how well that message is getting across, how convincing is he, what action he stimulates. Facility in communicating well is not inbred in every human being. For most of us it takes a good bit of learning, of gradual experience, of exposure to an association with infectious communicators. As in our professional training, there just is never enough time to allocate in a deftly balanced and harmonious way among all the components in the finest, finished product. In the extension situation, field results would seem to indicate that too little attention has been paid to the wide study of communication skills and communication tools, such as the drama, puppet shows, even games.

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We call our operation "The College of Agriculture Complex". We have designated it so advisedly. We want to convey the fact that our nine major units in effect came into being as harmonious parts of a multi-faceted support complex for rural development.

The College itself (1953) was set up with the aim of forming men and women of scientific competence and social responsibility who, for the greater part, would return to the land to improve production and to provide the rural areas with concerned leadership so desperately needed. To breed that new type of agriculturalist required a very heavy academic load together with a substantial element of actual work at the experiment station. That, in the beginning, discouraged large enrolment so that after 6 years the numbers of our graduates were only 30.

The rural situation was deteriorating at a far more rapid pace than we were supplying the remedial force. Impatience drove us into more immediate contact with the development situation to setting up of our own extension service, experimentally for 2 years, then as a regular component in 1961. In two decades this has never been large, thirty at most, working in 9 different provinces of Mindanao, finances being the dictating restraint.

From the start our extension effort was strongly committed to co-operative promotion and organization. To help in that we had 6 of our leaders trained at the renowned Coady International Institute of Antigonish, Canada.

From the production promotion aspect, our extension experience early taught the need of better, accurate information in two fields, that of the market and price ranges. We could not help the farmer program his production on just any haphazard information. It had to be reliable,

because it was research based. Such called for our setting up of the Institute of Market Analysis in 1964, the first such unit in the country.

Studies were compiled over considerable periods of time, even to 2 or 3 year ranges, to allow for exceptional variables, such as drought or typhoons. The information arrived at went beyond the corps of extension personnel via radio every day to many thousands in a 200 kilometre radius.

To sharpen the delivery system of the extension, 16 members have been trained in a remarkable exposure program of the Israeli Government in half a dozen specialized aspects of improved production.

Yet, withal we fretted over the limited numbers whom we could directly reach. We simply had to involve thousands more, at least to some degree. So, the coming of our Rural Communication Centre in 1968. It was to have a dual role, first actual rural improvement techniques, dissemination through the mass media, and secondly, the enrichment of the communication skills of field personnel. Eventually, it became a Department of Development Communication of the College proper.

One other point comes to the fore when working in rural development. Any specific, limited program will normally be the more viable in proportion to its being built into some 'area' development scheme. This latter, the formulating of an 'area' development scheme, calls for a multi-disciplined input. To respond to the requests for concrete area development planning, the College Faculty must be available to be drawn upon to set up such study teams. Over the years, area development plans have been provided by our Faculty for 19 geographic locales in all parts of the country.

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This history of the evolution of the Xavier University College of Agriculture Complex has been presented to help us appreciate how the success of a given extension effort will be assured in proportion to the proximity and readiness of a multi-phased support system. We believe that, apart from that, for maximum impact, we are expecting too much of the extension agent.

SMALL FARMERS ORGANIZE TO INCREASE PRODUCTION

FAO World Food Day Feature

Farmers rarely trust officials, merchants or even reformers when they come from the city. Whether on missions of mercy or of exploitation, city dwellers traditionally are regarded with suspicion. To farmers they are all the same - people who stick their noses into matters which don't concern them.

The Italian writer Ignazio Silone took the most gloomy view when he wrote: "a man from town and a peasant cannot possibly understand each other". Not only do they have different concerns, but they speak a different language, he said. Even when the man from town claimed to bring ideas and goods that would benefit the farmer, these things always seem to end up favouring the city.

Self-employed farmers, whether landowners or tenants, rarely have the time to investigate properly new ideas or methods. Their work obliges them to be jacks-of-all-trades, and specialists in none. The risks of experimenting, particularly when the farming is at the subsistence level, are also very high. An experiment that doesn't succeed may threaten life itself.

The decentralised nature of the business, involving millions of small-scale decision-makers, makes it difficult for farmers to band together to express their views. This lack of self-expression has contributed to the mistrust between country and city. Such mistrust stands in the way of solving the world's number one problem - hunger.

Hunger cannot be overcome without a big increase in food production and the elimination of poverty - much of which occurs in rural areas. Yet no government can increase food production merely by decree. Only farmers can increase food output, but not unless the rest of the world listens when they call for help.

The Voice of the Farmer

Most countries have accepted in one way or another the concept of workers' associations or trade unions, even if these are not always independent of the state. Yet the right to free association of farmers and other rural workers - who make up almost half of the world's workforce - is not universally recognized.

A study by the UN Food and Agriculture Organization (FAO) has found few successful efforts to build rural people's organizations. In none of the

16 Third World countries surveyed had the governments created systems to gather information on the rural poor or involve them in the development process.

In a recent letter to agriculture ministers throughout the world, Edouard Saouma, Director-General of FAO, reminded governments of the importance put on rural-based organizations by the World Conference on Agrarian Reform and Rural Development (WCARRD) in 1979. Mr Saouma appealed to governments to involve rural groups in planning and carrying out activities on World Food Day (October 16). Such a role, with its slogan "food comes first" would give these groups the public recognition they need to enlist more support, he said.

WCARRD promoted popular organization as a way of improving grass-roots participation in development. The conference called for governments to encourage, and to remove all barriers to, the free association of rural people. Apart from their role as fora, the conference found that community level organizations could provide economic, social and cultural services for their members.

Some world leaders are aware of the demand for popular participation in rural development. Addressing the conference, President Julius Nyerere of Tanzania said: "If the people are to be able to develop they must have power....at present the best-intentioned governments - my own included - too easily move from a conviction of the need for rural development into acting as if the people had no ideas of their own".

In fact, it is far easier for governments to decide what is best for their people without consulting them. One result of this attitude is that many development programs have not lived up to the expectations of either the planners or those on the receiving end. Every failure adds to a sense of disillusionment with foreign aid that appears to be increasing in the industrialized countries.

What Popular Organizations Can Do

As well as acting as his spokesman, the Third World farmer looks to a popular organization to deliver those things, such as equipment, credit, fertilizer and advice, which he cannot easily arrange for himself.

At the village level farmers can combine to purchase equipment which none individually can afford. At the regional or national level farmers' organizations can get the best deal for the individual from governments, or banks and international development bodies with resources to invest in agriculture.

In the Philippines, for instance, KAMPI was set up to support cooperatives and social reform programs and has made considerable progress in representing the views of its members, which include village organizations as well

as individual farmers. KAMPI is also involved in marketing where it represents farming interests in setting prices for produce.

The important thing is that the group keeps, and is seen to keep, its independence. Farmers will quickly withdraw their support from a body which they see as just another arm of government.

One way of ensuring independence is for the group to generate its own investment funds. The WCARRD report noted that local organizations could encourage saving among farmers for investment in projects which they themselves plan and control. Cheap credit is crucial to agricultural development in the Third World. Self-generated credit can help eliminate the worst features of the traditional money-lender system.

An Active Role

Farmers on the whole are traditional in their outlook. They are not given to taking great risks or to leaping into radical changes, and they have well-founded scepticism of even the best-motivated reform.

Thus popular rural groups will generally try to retain as much of existing situations as possible, so long as they do not seriously conflict with their goals and concerns. In some cases, these active agrarian organizations may act simply as watch dogs to ensure that government-authorized land reforms are implemented properly at the local level.

In politically pluralist South American countries, for instance, a federation of local groups can counter the power of wealthy landowners opposed to reforms. This role for popular groups was stressed by the WCARRD Report.

In Mexico, FEDEMOA, represents small-scale farmers including the ejidatarios - smallholders who benefited from agrarian reform programs begun in the 1940s. The ejidatarios are today facing problems relating to poor land and a lack of infrastructure, especially irrigation. A major objective of FEDEMOA is to find solutions to these problems in an effort to maintain the social and economic objectives of the original agrarian reform program.

In a country like Ethiopia, where peasant farmers make up the vast majority of the workforce, peasants' associations can act as one of the main channels of communication between people and government. Since the 1974 revolution, nearly 25,000 peasants' associations have been set up. According to international observers, the Ethiopian movement has ensured that land reform will not be halted.

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Ways of Organizing

FAO sociologist, John Colaris, who has looked at conditions among the peoples of the Gemu Gofa province of Ethiopia, found that some tribal groups showed a strong preference for collective work, in keeping with their traditional customs. They were more confident about tackling problems collectively, particularly when confronted with new farming techniques.

Elsewhere in Africa it has been found that a minority group will often suffer when different tribal groups combine to form a Western-style association. Clearly, traditional kinship structures should be taken into account by those encouraging the formation of popular organizations.

The cooperative type of organization has long been seen as the ideal structure for participation in decision-making. In many areas it is. However, at the lower level, the cooperative has often failed because it has been saddled with too many and too sophisticated functions.

A cooperative operating alongside commercial organizations needs capital and expert management to compete. Yet, if it gets these resources, it may cease under the competitive pressure to operate in the best interests of its members. There is also often a conflict of interest between the small and not-so-small farmer.

One way of overcoming these difficulties is to adapt textbook methods and rules to local customs and conditions. In Niger, for example, small-scale cooperatives are not registered, nor do they have written by-laws. Decision-making is collective, after discussion at the village level. Membership is by village, not by individual farmer.

External assistance can be a useful source of 'seed' money in areas where low incomes stand in the way of the formation of popular organizations. Aid from non-governmental bodies in the donor countries is especially helpful, because it can offer local assistance, very often involving practical or material help at the individual level.

For instance, the International Federation of Agricultural Producers, which is composed of national farmers' bodies in some 50 countries, provides short-term assistance to Third World groups. This sort of help, such as the loan of breeding animals or the supply of basic equipment, can generate vital first-year income for farming cooperatives, giving them hope of a long-term future.

Half the World

While control of most of the world's resources now lies in the hands of large organizations, both private and state-owned, control of the means

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of agricultural production rsmains relatively decentralized. Agriculture must remain a relatively small-scale activity - because half of the world's people are directly involved in growing food and because, for many in the poorest countries, no alternative means of gaining a livelihood exists.

Yet much can be achieved collectively. In particular, only the collective efforts of the rural sector can absorb the massive increase in agricultural investment necessary to wipe out hunger. And the farmers themselves have the numbers to remind the other half of the importance of making that investment.

THE HISTORY OF THE GROWTH AND DEVELOPMENT OF CREATIVE DRAMATICS IN MINDANAO-SULU, PHILIPPINES*

Karl Gaspar

Theatre must project a picture of the world by artistic means: models of man's life together could help the spectator to understand his social environment and both rationally master it.

Bertolt Brecht

Introduction

The Creative Dramatics Program of Mindanao-Sulu, as facilitated by the Mindanao-Sulu Pastoral Conference Secretariat (MSPCS) is a program that has evolved due to the present need of finding alternative effective venues for evangelization and conscientization.

The need of finding these alternative venues is in turn occasioned by the present social environment in the country today. Like any other Third World country in Asia, Africa and Latin America, the Philippines faces a situation of structural injustices, where the very few control the economic, political and cultural systems.

The imposition of martial law in 1972 worsened the situation. Censorship became the order of the day, and anything that constitutes a critique of the present social order could be interpreted as subversion. The national security ideology of the martial law government prohibits free expression of ideas, thoughts and sentiments of the people.

Meanwhile the Church has made her stand on the question of structural injustice. Vatican Council II was the impetus that led to the quest for total human development. As a result, church documents are being disseminated to the People of God, exhorting participation in issues involving justice and peace.

The Synod of 1971 articulated that "Action for justice and participation in social transformation is a constitutive element of preaching the Good News....". Following the Synod's document were pastoral pronouncements coming out of Vatican, the Federation of Asian Bishops' Conference, the Catholic Bishops' Conference of the Philippines, encouraging education for justice, conscientization and social action.

*Extracts from Creative Dramatic Training Manual, Mindanao-Sulu Pastoral Conference Secretariat (1981), Davao, Philippines.

In Mindanao-Sulu, the Mindanao-Sulu Pastoral Company (MSPC) provided the forum towards articulation of this thrust. At MSPC II held in 1974 the main recommendation approved by the general assembly was Education to Justice. At MSPC III in 1977, it was conscientization and organization of the poor, deprived and oppressed.

Both the socio-political situation and the justice-oriented thrust of the Local Church made creative dramatics a compelling option along with the other micro-media that developed in this situation including the rural mimeo press, the blackboard news, the use of posters and other audio-visuals. All had one objective, namely conscientization of the people.

Meanwhile, the work of organizing the oppressed sectors expanded. Local organizers were being identified and trained to organize peasants, fishermen, agricultural workers, the tribal communities, labourers, the urban poor, students and out-of-school youth.

As the creative dramatics program and the organizing efforts expanded, the need to coordinate such efforts was seen. CD was seen as a potent entry for organization, since it provides the first stages of presentation/awareness of the situation and the people's potential for participating in social transformation.

As a result of this, it was made clear that the CD program be a support program for the organization of the marginalized sectors. Without this element, it will merely float on air without anchorage in the concrete condition of the people. By the time the trainer's training design was finalized by the regional team, it was clear that creative dramatics has to be put in the perspective of community organizing. The whole concept of community theatre is not complete if there is no corresponding conscious effort at organizing the people around issues that affect their lives, thereby developing communal action tailored to their needs. Where the sectors are organized, the community theatre takes on added significance, for the play presentations truly become mirrors of their fears and hopes; their joys, and pains; their aspirations and their struggle as oppressed people....

Micro-Media

Having seen how domesticating the present media system in the Philippines is, one can see the necessity of evolving alternative media that would provide the germs for a liberating structure. In fact, the present national situation has provoked development of alternative forms now referred to as mini or micro media.

Micro media is the people's answer to a media system that merely reinforces oppression and which holds no promise of their taking into their hands the destiny of their future. Where the country's mass media apparatus are in the hands of the privileged few, micro media must be in the hands of the people. They determine the perspective of such media forms, including their content and methodology. Where decisions involved in producing programs, determining content, and integrating value systems of the mass media are left to the technocrats in urban-based media centres, those of micro media are decided on by the marginalized sectors living in the periphery of society, especially in the rural areas.

Where the apparatus of mass media involves a highly complex technology that most often involves high investment outlays and western-based expertise that only the rich can afford, those of the micro media promote nationalism, appreciation of what is indigenous, what is part of a rich national cultural tradition, mutual sharing and cooperation, and liberation from the oppressive structures. Where in mass media the people are made to depend on what the privileged others can do for them, in micro media they discover their capabilities leading towards a self-reliant stance where they depend on their collective response to their concrete needs.

Principles in Which the Micro Media Operates

The micro-media program of the Local Church of Mindanao-Sulu operates within the following six principles:

1. Community Based

Activities related to micro-media are rooted in the communities they serve, steeped in the realities of these communities. The needs of the communities determine the content of micro-media, likewise the format and methodology. These therefore make necessary constant consideration to those factors that are related to their locality, useful for their lives, and appropriate to their levels of consciousness.

There is constant attempt to start where the people are, and a strong sensitivity not to introduce forms and techniques that are alien to them. Concrete events are given focus, so that content truly speaks of them and to them, since these mirror what is good or bad in their concrete lives. These micro-media serve as looking glasses into which the people see themselves as communities victimized and struggling towards the attainment of fuller humanity.

As such micro-media draw from the resources of the communities, their capabilities, their potentials. The basic methodology used promotes community-building, and as experienced leads to community organization and collective action.

2. People's Participation

At the very start, there is consciousness that there be maximum people's participation in setting up these micro-media. It is true that there is need for outsiders who can act as facilitators, stimulators and change agents. But there is a consciousness throughout the process that the outsiders should not play a key dominant role. They are there to facilitate people's participation, and to see to it that every step along the way, the people are involved through and through in the decision-making process.

The involvement of the people from the very start to the point where they can handle these activities themselves is a must. It is also an integral part of the process, for unless they are into the process, it is not community based. If they are not involved, the program again floats on air only to collapse when the outsiders leave the communities. This merely perpetuates a system where the dependence on outsiders is a principal characteristic.

The people have a lot to give to the whole process. There are innate talents aplenty within the communities; they long for participation even if this is not yet within their articulated consciousness. If the content is to be their pains, their joys, their aspirations, their struggle - then the facilitator must evoke these from the people to serve as materials for content. Once freed from the culture of silence that has characterized their lives for generations, there is much that they can give.

It is a fact that no matter how remote a barrio is, there are local wise men who have kept the history, the richness and colour of the local culture. There are men and women who have kept faith with the dreams of their people; have treasured these in their hearts. There are men and women who have kept the cultural ethos of their forefathers in terms of rich poetry, songs, dances and the like. It is there to be re-tapped, waiting to resurface and be appreciated as vital national treasures. One is overwhelmed at times when people's participation leads to productions

that are rough perhaps, in the edges in so far as artistry is concerned, but richly vital and revealing in so far as content and folk arts are concerned.

3. Self-Reliance

The movement of micro media is towards self-reliance, i.e. ultimately the outsiders may leave and the people be the ones to handle this program. If self-reliance is to be attained the following are a necessity:

a. Always operate on the level of appropriate technology. Never introduce anything that will be beyond the capacity of the people and their resources. Use local and inexpensive materials that are easy to procure and within the capacity of the community to buy. One has to be creative in finding out what is available in the local area, and promoting creativity in the use of local materials. Machinery and technology introduced should not be the ones that overwhelm the community both in terms of capital outlay as well as in complex operation. Highly complex machinery will only reinforce their insecurities and confirm the belief that only those from the centres can run these programs.

b. Language or the medium used can hasten or hinder self-reliance. The local dialect has to be extensively used, if not the only language used. Even the idioms, colloquial expressions, sayings, etc. which constitute a local dialect have to be given due consideration. Change agents who don't speak the people's dialect have no business being facilitators unless they have the sensitivity to non-verbal communication and are part of a team that works collectively.

c. Training is a very important component in promoting self-reliance. Some members of the community have the interest, the talent and the enthusiasm to learn and acquire skills. They can be identified during the social investigation phase and encouraged to attend a basic training program. Again the training design has to be adapted to the community. Prefabricated training design is out, since each community has their own peculiarities. Training has to be more than a process where the participants acquire the skills and techniques. They have to understand what these skills and techniques are for, thus they must be able to grasp the perspective and orientation that provide the need for these skills and techniques. Tools for analyzing their situation and the understanding of the relationship between the local and larger realities are as important as the skills training aspect. For the training program is not neutral and apolitical. There is a political bias that determines the content and methodology of the whole training program. Ultimately there is need to train local trainers. From among those who attend the basic training, a few will manifest greater aptitude for continuous learning, leadership, and sustained interest. They are possible trainers, and they need to be trained as such. When the catalyzers shall have left the place, then the local trainers will be the ones to continue providing input to the community theatre groups that have been organized.

There is also need to identify, form and train the local core groups. Micro media involve the efforts of a group, not just one person. This is possible if core groups are established, but they have to be trained in the area of organizing, evaluating, strategizing-tacticizing, summing up and raising resources, as well as providing back-up mechanisms.

4. Indigenous

The people are the repository of Philippine culture. This is expressed through their songs, poetry, dance, drama, etc. Micro media draw inspiration from this living cultural heritage, tapping the richness of these indigenous art forms, which are close to the hearts of the people.

A populist-oriented approach to style and format further involves indigenous popular forms of expressing the aspirations of the people. The format of micro media has to have popular appeal if it is to attract interest at the grassroots level. Forms that cater only to the privileged upper and middle classes cannot be imposed on the grassroots for it will hold no real meaning for them.

Through her pre-colonial and 'post-independence' stages of history, the Philippines has evolved folk art forms that provide immense raw material for micro media content and form. It is imperative for those involved in micro media to unearth these and use them with new perspective in mind.

This is not to say that anything alien to the people's cultural heritage has no value to micro media. One can also romanticize cultural legacy as being the be-all in determining content and form. The Philippines shares a lot of commonalities with other Third World Countries especially those of Asia, Africa, and Latin America. Some of these countries too are developing their own micro media. There is value in sharing these with one another, and introducing 'outside ideas and methodologies' so long as these are adapted to the local situation and are kindred with local sentiments.

5. Situated in the Perspective of Pastoral Priorities

Most of the micro media programs in Mindanao-Sulu are church programs linked with the overall thrust of building basic Christian communities.

This is because 85 per cent of our people are Catholics. To them the church has strong credibility, being the only other powerful institution in Philippine society that can resist government pressure and harassment. Having been 'christianized' through 400 years of Spanish colonization (1565-1900), the people in the Philippines have retained the Catholic faith through the years.

It is, however, a faith that is rooted in popular folk religiosity, a faith that puts more emphasis on the salvation of the soul, and which very often exhibits externals through popular devotions and other forms of domesticating religious practices. This is not to say that such a religion does not have the force towards a liberation thrust, for in fact such a religion now plays and can play a more significant role in the people's struggle for liberation, no less alike the Exodus event.

If we are to start from where the people are at, we have to consider the faith-life of the people. For it holds for them the meaning of their lives. While the church worker starts from the folk religiosity of the people's faith, he has to facilitate authentic faith formation through which the people can become aware of the difference between domesticating and liberating faith.

This involves a study of contemporary church documents that have clearly and forcefully articulated the Church's concern of justice and peace involvement. It also includes a discussion and study of theological thoughts that have shaped the identify of a struggling Third World Church, those which suggest that the Church must be Church of the poor, concerned with social problems and committed to social transformation. This involves prayerful bible study and reflection so that we may show that through the Scriptures God has communicated His plan of salvation, a plan to liberate men from the slavery of sin, both individual and social, as well as from structures that do not protect and respect human dignity.

6. Situated in the Perspective of Total, Historical and Structural Realities

Micro-media must promote and facilitate the conscientization and organization of the oppressed sectors. If this be not the framework in which the micro media are set up, then they lose the reason for existence. There is need, therefore, for a concrete analysis of people's concrete conditions.

People's awareness of their dehumanizing state has to be deepened. Levels of consciousness have to be raised to the point where structural violence affecting people's lives is understood. They have to be able to relate isolated events towards an understanding of the root causes of the problems and difficulties. The events of their lives are analyzed, to find out the basis for poverty, ignorance, powerlessness.

Semi-colonialism and semi-feudalism are seen in a new light in terms of how these root causes truly affect their situation at the local level. Such a structural and historical framework of studying society, at the local, national and global levels, facilitates an understanding of why society is what it is today.

If the conscientization process truly occurs, the people then see themselves within this structural framework and the historical challenge it lays before them. They then see the promise of change, of social transformation where they and no other will be the main actors. They also see that this process involves collective effort within their own communities and in relation with other sectors and communities similarly situated.

Creative Dramatics: Support Mechanism for the Organization of the Oppressed Sectors

From its very conception and beginnings in Mindanao-Sulu, the creative dramatics program has been seen as a tool for conscientization. Its ten-year history has led to the development of community theatres or performing theatre groups presenting plays that are aimed at making people aware of the present situation. Its conscientizing role is seen in the play productions staged, including the liturgical plays that have been presented in churches and parish halls.

During its first five years of existence the main focus of the activities was in providing training programs that could lead to the development of a local performing group that can present plays for conscientization. These led to mobile performing groups, travelling from one place to another showing radical plays that could agitate the people towards a new consciousness. During the pre-martial law days, there were mass audiences viewing these types of plays, strong in mass impact but weak in the reflection aspect.

The imposition of martial law with its ensuing restrictions led to changes in strategies. No longer are mass assemblies allowed for these types of plays, and no longer are these types of plays allowed to be shown to big audiences. There was a greater necessity for developing forms and mellowing the content so that nobody from the performing group would be harassed and/or arrested by the military. This led to the proliferation of liturgical plays, under Church influence, e.g. presenting these inside the church. In fact it provided a contemporary dimension to the church's task of evangelization.

Plays were presented to small groups, far from the scrutinizing eyes of the powers-that-be. But one can only go so far with this. In small communities it is difficult to keep these away from the prying eyes of the local para-military or the barrio captain. Thus harassment and outright arrests occur.

Somewhere along the assessment and summing up processes, the groups involved in creative dramatics saw their strengths and weaknesses. The main weakness was that the process has been more presentation and production oriented with very little time for reflection and discussion. As a result there wasn't much deepening awareness on the part of the audience apart from the surface understanding of play events. The jump from an understanding of the plot on stage, to the parallel in their lives remained to be hurdled.

Apart from this, community action to respond to local needs never

materialized, for there were no follow-up mechanisms for the people to come together to discuss what could be done to the problems presented on stage reflecting their concrete situation.

Meanwhile, there was a growing awareness within church groups involved in social action, justice and peace programs for the need to organize the oppressed sectors. It is not enough that they become aware of the roots of their problems, they have to be encouraged to do something about these. But while they're not organized, their actions are unsystematic and have no sustaining power. Meanwhile issues are surfacing right and left making their lives more miserable.

From this realization, programs to organize the oppressed sectors were initiated and implemented. Local organizers were being trained and fielded to the peasants, fishermen, agricultural workers, urban poor, labourers and tribal communities to organize these sectors. The national thrust of Social Action Centres in terms of peasants organizing provided a big push towards local peasants' organizing efforts.

Somewhere along the line, the local organizers and the local creative dramatics trainers saw the need to pool their resources together. Local organizers became involved in creative dramatics program and vice-versa. The local organizers saw in creative dramatics the venue for continuing conscientization, since issues are better understood through play productions. The creative dramatics trainers saw in organizing the oppressed sectors and in community organizing efforts the anchorage they need to mobilize the people around the issues affecting their lives. Both saw the need to complement each others' efforts. Both saw that they have to be allies in the task towards liberation. In some communities, the organizer is also a creative dramatics worker.

The realization that the creative dramatics program has to be a support, back-up mechanism for the organization of the oppressed sectors brought on a new significant dimension to the program. No longer is the effort towards developing community theatres something that's hanging in air, now it is linked to the possibilities of communal action towards liberation.

Thus in the trainers' training, there is a session where the trainers are exposed to organizing communities where they learn the basic skills needed in organizing. They also see how their role can complement that of local organizers.

As a result of this, in some areas of Mindanao-Sulu, there are comprehensive programs where creative dramatics forms an integral part along with the organization of the communities.

Extent of Creative Dramatics Now in Mindanao-Sulu

Practically all of the 20 dioceses of Mindanao-Sulu have shown their interest in participating in the Creative Dramatics Program. In the last four years, basic training programs have been conducted for parish and diocesan workers in 17 dioceses. In most of these there are attempts at setting up community theatres.

In eleven dioceses there are already trained local trainers who have attended the past two trainers' training programs. Almost all of them are involved in running their own local basic training programs. In five dioceses there are attempts at combining the creative dramatics program with organizing efforts.

Evaluation of the Creative Dramatics Program in Mindanao-Su

In an evaluation held among the key people involved in the CD Program in Mindanao-Sulu the following came out:

1. As a whole it can be said that the Creative Dramatics (CD) Program has not really contributed towards solving the main problems of society, because it has not yet been integrated into the movement of organizing the oppressed sectors toward social transformation.

   Too many of the plays presented are liturgical in nature, and there is no support mechanism for ongoing reflection for action.

   In the schools where the program is offered as elective, the philosophy is lost, and the activities mainly revolve around the technical aspects of presenting plays.

   There are local organizers who still do not see the value of CD in organizing the communities. Thus, no coordination and integration of the two programs.

   Other plays are merely for entertainment, just so they can present plays.

2. On the other hand, one can also say that the CD program has started to respond to the needs of the situation. Some plays that have been presented have contents that are biased for the poor, toward making them aware of their situation.

   On occasions like national holidays or important dates, plays have been presented to make people aware of the need for the struggle.

   There are a few communities, where the CD program is an integral part of the community organizing efforts. This has led to the development of local trainers who work hand in hand with local organizers. Liturgical plays presented have become more meaningful since they touch the lives of the people.

3. The following are seen to be the strengths of this program:

- It clicks with the people.
- Compared to other forms of micro media, it has become more self-reliant.
- Groups not yet integrated with the organizing thrust, are starting to link the two.
- Most of the dioceses have their own local trainers that can run their own training programs.
- A number of organizers have shown interest in integrating CD in their program.
- Most of the people who have seen these plays are convinced of their relevance.
- Most of the trainers know what this program is about and have committed themselves to the task.
- It is the best medium for the illiterates.
- Analysis of the situation is made more concrete through the drama.
- Pedagogy used is liberating.

4. The following are the weaknesses of the program:

- Most of the local trainers still do not know the basic principles and strategies of organizing, thus they need to be trained in this area so that they can truly have community-based theatre.
- There is still lack of support from some church leaders.
- If in a parish, the parish priest assigned does not like the program, it stops.
- There is no coordination with other church programs towards sharing of resources.
- Leadership in these groups sometimes centres around one person. Once he is gone, the program too, is gone.
- Lack of financial and other forms of support to those who are just starting.
- Lack of variety of styles and approaches to take away the radical profile.
- Lack of creativity so that various types and forms of drama are used, same dish very often.
- Lack of regular reflection, assessment among the local groups.
- Still insufficient study of local and national issues that could link them to the struggle for national liberation.

5. Conclusion

The CD Program can only truly respond to the national situation today if it is linked with the movement of organizing the oppressed sectors, who are the principal agents of the struggle for liberation.

6. Recommendations

- The CD and CO workers and organizers need to understand each other's program so that they can determine areas of coordination and integration.
- CD workers should have exposure and training in organizing.
- Provide CD training only in areas where there is a program for organizing.

  This is not a rigid guideline, however a case-to-case basis still applies.
- Develop a CD methodology with built-in design for organizing.
- Have regular consultations among CD workers in order to learn from one another.
- Local CD workers should train and develop more of the local people to expand on the local resource pool.
- There is need for continuous study on the forms, style and methodologies of CD in order to develop more effective though less risky productions.

The Future of Creative Dramatics

The future of Creative Dramatics Program in Mindanao-Sulu is very promising. The local Church in Mindanao-Sulu is generally supportive of this program and is providing it enough support to continue.

There are enough local trainers who can handle their own local needs. They constitute a most precious resource pool, in their commitment to setting up more community theatre groups in their dioceses.

The program has its vision grounded in the needs for conscientization and community organization. This perspective sustains the vision for future involvements.

One cannot appreciate the radical stirrings that happen in the community

as a community theatre is being organized, until one sees it working in a concrete situation. This process is being repeated in many communities throughout Mindanao-Sulu. As the people get involved in the process, one sees and recalls the time when theatre really belongs to the people.

Present historical realities have brought back what was originally the prerogative of the masses, and have resurrected the very expressions lodged deep in their lives, folk artistry has resurfaced, this time qualitatively different, in that it speaks to them and of them in a language their hearts understand. The very process of articulating their dreams and aspirations become the very process that will blossom to fuller dignity.

While the movement is still flawed and roughly unsystematic and unorganized, it has nevertheless, provided promise for the years to come. Within the current perspective it has already been integrated into the historical phase of a people's struggle towards their national aspirations, and will stay as a forum through which the Filipino soul can communicate, in its search for a more liberating world view.

Truly the movement has led to the setting up of 'community theatres that are more than mirrors of the situation, and have become microscopes with which we scrutinize ourselves, our brothers and sisters, as we accept our personal and collective responsibility to become more alive to the present, conscious of the past and hopeful of our future'.

Illustration is by John Van Loon for Asian Bureau Australia
"Signs of the Times 1982 Calendar"

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REPORT OF THE WORKSHOP ON THE PLANNING AND IMPLEMENTING OF LITERACY AND POST-LITERACY STRATEGIES*

I. BACKGROUND AND OBJECTIVES

This is the Second International Workshop organised by the I.I.E.P. on the subject of Planning and Implementing Literacy and Post-Literacy Programmes. The first one took place in Arusha, Tanzania, from 27 November to 2 December 1980 and was the starting point for a renewed interest on behalf of the I.I.E.P. in the field of non-formal education and more specifically in Literacy and Post-Literacy. Subsequently a special subregional programme was launched by I.I.E.P. in co-operation with the Regional Office of Unesco in Africa (BREDA) for training local level personnel in national Literacy programmes in selected countries of East and North-East Africa.

The present International Workshop on "Planning and Implementing of Literacy and Post-Literacy Strategies" which has been organised in close co-operation with the Unesco Division for Literacy, Adult Education and Rural Development, was originally scheduled to take place in 1981. Due to unforeseen circumstances the meeting had to be postponed and the venue also had to be changed. The Government of India and the State Government of Tamilnadu kindly accepted at very short notice a request to host the Workshop in Madras from 14 - 21 December, 1982.

This Workshop takes place at a moment when Member States have just approved the second Medium-Term Plan of Unesco and given a very strong support to one of the Major Programmes which is entitled "Education for All" and which includes a specific programme on the intensification of the struggle against illiteracy and the development and renewal of primary education.

In this context the objective of the workshop was to orient senior level personnel, engaged in Literacy and Post-Literacy Programmes, in issues relating to methods and techniques of planning and effective implementation of such programmes laying particular emphasis on:

a. In depth exchange of experiences and examination of the conditions under which experiences of one country may benefit the other.

b. Identification of some of the principal elements for the success of national literacy programmes.

c. Improvement of the methodology of planning and administration of national literacy programmes.

* Prepared for the IIEP/Unesco International Literacy Workshop on the Planning and Implementation of Literacy and Post-Literacy Strategies (Madras, India, 14-21 December 1982).

d. Operationalisation of integration of literacy programmes with development objectives.

The I.I.E.P. also expected to acquire a better understanding of some specific aspects of the planning of literacy programmes which would help it in defining its activities in this sphere.

II. METHODS OF WORKING OF THE WORKSHOP

The workshop opened on Tuesday, 14 December 1982 at 10.00 a.m. with a welcome address by Mr C. Ramdas, I.A.S., Education Secretary, Government of Tamilnadu; a Presidential Address by the Hon. Thiru C. Aranganayagam, Ministry for Education of the Government of Tamilnadu; an Introductory Statement by Dr Paul Mhaiki, Director of the Division of Literacy, Adult Education and Rural Development of Unesco; an Inaugural Address by the Hon. Thiru M.G. Ramachandran, Chief Minister of Tamilnadu and a vote of thanks by Dr Malcolm S. Adiseshiah, Chairman of the Madras Institute of Development Studies.

In its first working session the workshop elected Dr Adiseshiah as Chairman, Dr Claudio Moreira, President of MOBRAL, Brazil as Vice-Chairman, and Ms Rest Lasaway of the Tanzanian Department of Adult Education as Rapporteur.

Participants included 24 country representatives, responsible for the Literacy and Adult Education Programmes of Brazil, People's Republic of China, Ethiopia, India, Indonesia, Iraq, Kenya, Malwai, Nepal, Nicaragua, Pakistan, United Republic of Tanzania, Socialist Republic of Vietnam and People's Democratic Republic of Yemen. There were nine Indian observers. In addition there were a number of representatives of organisations (Unicef, Commonwealth Secretariat etc.) and several resource persons.

Eighteen technical papers were written by participants and resource persons on specific issues of planning, management and implementation of Literacy and Post-Literacy strategies. They served as the basic materials for the discussion of the Workshop. Case Studies had also been prepared to present some of the most relevant and illustrative examples of Literacy and Post-Literacy programmes in the State of Tamilnadu.

On the basis of the technical papers and major issues identified by participants in the pre workshop phase, a discussion note had been prepared by I.I.E.P. suggesting a regrouping of the questions to be debated under four themes in the general framework of the general theme of planning and administration of literacy and post-literacy programmes. The four themes suggested were:

1. People's mobilization and participation

2. Planning, organisation and process

3. Evaluation and resource development

4. Articulation of formal and non-formal education.

The discussion note specified the list of papers mainly related to each theme and suggested a list of questions to which the Workshop could address itself.

The workshop had been organized with a series of plenary sessions, group work and field visits.

Plenary Meetings

They served a number of purposes: sharing information, presenting technical papers, eliciting clarifications on specific documents and also discussing general issues. Each technical paper had been presented briefly in the plenary session so as to allow participants to obtain clarification from the authors. Reports of working groups were also presented and discussed in those sessions.

Group Work

The primary method of working and exchanging experiences and ideas was the working groups. Four groups were formed in such a manner that there were representatives of the various regions of the world in each group as well as persons having different fields of experience. Each group elected a Chairman for the duration of the workshop and a rapporteur who changed each day. The discussions which took place in each group based on the various technical papers was in most cases extremely lively and enriching thanks to the great experience of the participants.

A typical working day started with the presentation and discussion of the reports of the working groups summarising their discussions of the previous day. Thereafter, the technical papers (four or five) illustrating the themes to be discussed during the day were briefly presented by the authors. Usually, the plenary meeting broke after two hours in the morning and the work proceeded in groups for the rest of the day.

In the evening two types of activity took place: the meeting of a Steering Committee and field visits.

Steering Committee

It was composed of the Chairman and Vice Chairman of the Workshop, the Chairpersons of each working group and the resource persons. The Committee met every evening to review the work of the day and on the basis of this review suggested modification to the programme, specific issues which should be given more emphasis, alterations to the working methods and even to the working hours. The suggestions or recommendations of the Review Committee were presented every morning to the whole group.

Field Visits

Field visits were organised in the evening after the day's work in the workshops. Participants were divided into two to four groups and visited a few literacy and post-literacy projects in the city and its surrounds. The objective of these field visits was to inform the participants of the variety of literacy projects organised in India either by the State Ministry of Education or by various voluntary agencies, and to derive benefit from the observation in the field situation. Case Studies had been prepared which provided information about each of these projects/ programmes. Visits were organised to the following institutions:

* Tamilnadu Board of Continuing Education Project
* Directorate of Non-Formal and Adult Education Project
* State Resource Centre for Non-Formal Education
* Young Women's Christian Association and Women's Voluntary Service Projects
* Office of the Directorate of Non-Formal and Adult Education
* Centre for Human Development and Social Change

Country Presentations

The last two days of the workshop were devoted to country presentations and workshop afterthoughts. On the basis of sharing of experiences, field study and the understanding of technical issues discussed in the workshop, the participants made a brief presentation of their country programmes and of the manner in which some of the issues which arose during the workshop could be applied to their own national situation.

Finally, the participants expressed their appreciation of the warmth of the welcome they received from the local organizers and the people of Tamilnadu as well as the outstanding quality of the cultural programmes offered to them.

III. MAJOR ISSUES DEBATED

1. The Conceptual Framework

The discussion was based on two presentations, one by M. Ahmed on 'Education and Development' integrating Literacy and Post-Literacy activities and basic services, the other by A. Bordia on 'The Situation of Literacy and Post-Literacy in the World'. The relationship between literacy and development, and the proposition that literacy is not an end in itself were discussed at length. It was noted that not enough research had been done on this relation between literacy and development. There was some indication that the relation was not direct in the sense that

more literacy does not always mean more development. Experiences have shown however than when literacy is combined with other elements of development, results are more encouraging.

The point was made that educational activities are a means to meet development needs. Literacy should contribute to the improvement of the people's living conditions and therefore be functional. It was argued however that the functional dimension could be introduced at different points of an integrated package of pre-literacy, literacy and post-literacy included, according to the needs and possibilities of each country. In certain instances functionality can be the starting point while in others it can be introduced at later stages of the learning process.

The meaning of the functionality concept itself was discussed and said to include the following dimensions:

* Literacy and numeracy as communication skills
* Life orientation of the literacy programmes rather than just skill orientation
* Literacy as a base for further education
* Building up awareness on socio-economic structures and conditions which prevent the process of development. An example of this approach was given during the visit to the Centre for Human Development and Social Change. Literacy is introduced as a part of the process of consciousness raising.
* Strengthening the organisational capacity of the participants and making them able to use whatever resources may be available.

In relation to the design and planning of literacy programmes, the following principles were put forward:

1. Primary and Adult Education should be seen as two complementary dimensions of the same policy to make literacy available to the total population.
2. Continuing education opportunities should be made available for both adults and children. It was suggested on this perspective that post-literacy programmes be made accessible to primary school leavers as well as to new literates.
3. Functionality of literacy implies that linkage mechanisms be established at different levels in order to make co-ordination between various agencies a reality.
4. From a methodological point of view, the functionality also implies that the content of the programmes and teaching/learning process be based on functionality terms. The case of the Freirian method of generating themes was cited in this regard.

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2. Organisation of Planning Activities

Participants requested that the workshop be started by a general debate on the definition of planning of literacy and post-literacy programmes and on the processes of planning before concentrating on specific issues such as organisation of planning and management structure, training of administrative personnel, choice of clientele and selection of teaching/learning strategy.

2.1 Planning Process

It was generally agreed that planning should deal with two major questions:

* Where do we want to go? i.e., fix the general objectives - both quantitative and qualitative of the programmes.
* How do we want to reach those objectives? i.e. define the strategy and means of implementation of the policy in terms of human, material and financial resources, teaching/learning methodology etc.

Another starting point which was also commonly agreed upon is that if a country is serious about eradicating illiteracy and if literacy is to become a general political commitment, then there is a need for a centrally defined policy and planning input.

Planning can be defined by a sequence of activities and a methodology - or process - used to carry out these activities.

Sequence of activities in planning

Six basic steps can be identified in planning of literacy programmes. Although these steps are presented in a sequential manner, in reality many of the activities overlap, intersect and therefore take place in parallel:

* The first step consists in obtaining a political commitment which should be a real one and not simply wishful thinking or lip service. This commitment should be expressed in policy declaration specifying the general and specific objectives of the programme. Right from the very beginning, a conceptual clarity should be arrived at concerning the general development framework in which the programme is going to take place, the linkage between the educational objectives and other development objectives as well as the

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linkages between the overall and the specific programme objectives.

* The second step concerns a series of preparatory activities among which are:

1. Recapitulation of the countries past experience and study of the experiences of other countries.

2. Diagnosis of the present situation both at national and sub-national level, and assessment of the magnitude of the problem to be tackled.

3. Strategic planning including definition of objectives (both quantitative and qualitative) definition of specific target groups, identification of patterns of implementation and sequencing in terms of space and time.

4. Costing of the programme under various alternatives and assessment of the financing possibilities.

5. Setting up of an administrative structure. This structure will depend on the specific characteristics and administrative tradition of each country.

6. Negotiation with other Ministries and public or private organisations on the ways and means of co-ordinating activities at central, regional and local level.

7. Creation of the resource system in terms of curriculum, duration of the courses, production of instructional materials, selection and training of personnel, etc.

8. Mobilization and opinion formation using whatever resources might be available in the country: mass media, public, religious, party organisations, voluntary agencies, etc.

* The third step deals with the development of concrete programmes and projects. There may be situations and countries where there is a uniformity in programmes, participation and decentralisation, however, may lead to a diversification of programmes and projects.

* The fourth step consists in training the necessary people to carry out the programme - administrative and teaching personnel.

* The fifth step is to develop an efficient system of evaluation and monitoring.

* The sixth and final stage is related to the operationalisation of the programme at the grass root level. It includes planning, programming and management activities at local level. Participation of the people concerned in this stage is a crucial element.

Planning Methodology and Process

To carry out the sequence of activities previously described, various methodologies and processes can be used which characterise the planning process. This includes

* Analysis and understanding of the decision making process. What are the various factors which influence the degree of political commitment.

* The praxis of planning, i.e. study followed by decision and action, in turn throwing up issues for study, decision, action and so on which should include:

  - Introduction of a continuous process of research which would help in defining and revising the policy.

  - Calling upon national and international expertise to advise on technical and methodological issues.

  - Experimentation with pilot testing.

  - Consultation with various departments, agencies and political leaders.

* Participation and active involvement of the people concerned.

* Creation of a learning process.

2.2 Planning Organization

Closely related to the previous point on the planning process is the question of planning organization and structure. A great deal of time has been spent discussing the issue of decentralisation. Two models of Planning and Management of Literacy and Post-Literacy programmes can be envisaged. One is the "Top-down" Model which starts with the planning at the national level and goes down to planning at the village level and the other model is the "Grassroot approach" or "Bottom-up" Model which starts with the planning at the village level taking into consideration learners' concrete environment and needs. It was generally felt that the two approaches should be seen as complementary rather than opposed to each other. As has been previously mentioned, national planning was considered a necessity but this does not exclude the possibility of introducing flexibility in the programme and some elements of the "Bottom up" approach, this is where decentralisation becomes imperative. Countries' experiences seem to show that there is a tendency towards decentralization everywhere. The question becomes more "How far should the decentralization go". Some participants have felt that planning at the national level should only be strategic, leaving the operationalisation and implementation of plan to the regional and local level. Other participants have suggested that centralisation and decentralisation should be seen much more as a continuum, the scope and extent of decentralisation depending upon the political structure of the country, the human resources available at regional level and the regional socio-economic conditions. In all cases, decentralisation calls for a good strategy of training of

personnel at regional and local level.

2.3 Planning for Different Clientele

There was a general agreement that literacy is meant for those who have been deprived and denied of this right due to various economic, social and cultural reasons.

Women in general should receive priority in national literacy and adult education programmes as on one hand they represent the most deprived group in society, and on the other hand evidence exists that more educated women are more likely to introduce changes that will benefit the whole family. In countries where women suffer conditions of deprivation, specific programmes should be organised for them. These programmes should try to raise their interest through various income generating activities. It was noted however, that it would be necessary first to go beyond the so-called female traditional activities such as cooking, child care, weaving, etc. to take into account women's new role in society and second to introduce elements of consciousness raising.

It was also pointed out that in some countries (Kenya, Malawi) the most difficult task is to attract men to literacy classes; in such cases specific programmes should be organised for them.

As regards age, it was noticed that many literacy programmes have either a minimum or a maximum age limit. It was stressed that programmes should also try to address themselves to young children who either did not have a chance to enter primary schooling or dropped out at an early stage. Experience shows however, that admission of children in adult education programme may push the adult learners out. It was therefore suggested that specific programmes be organised for out-of-school youth.

2.4 Choice of Content and Teaching/Learning Strategies

Under this heading two issues have been discussed. The first one relates to the meaning and aspects of functionality. This debate has already been reported earlier. (See the section on 'Conceptual Framework'.) The second issue is related to the medium of instruction in literacy programmes. The experience of countries like Tanzania, who have an officially accepted language and teach literacy in the official language has been compared to the experience of other countries such as India, Kenya who have opted for the use of various languages or to the experience of Indonesia where the learning packages are written in a single national language while the medium of instruction used by tutors is the mother tongue. No real conclusion could be reached regarding this issue.

It was felt that the language of literacy should ideally be the mother tongue; but as one of the objectives of literacy programmes is the promotion of mobility and interchange, whenever there is a proliferation of dialects, literacy could be done in the officially accepted language or languages.

2.5 Training of Administrative Personnel

Only one group discussed this issue. It has been noted that while some countries have opted for developing permanent training institutions, others have chosen to use existing institutions such as teacher training to train their literacy administrators. It was felt that in the latter case planners would have to be careful not to teach programmes which are modelled on the primary education system.

Countries like Kenya and India have used Universities to train their administrative personnel, organise correspondence courses. Whereas the two examples have yielded good results it should be pointed out that often Universities are more theoretical minded than action oriented and this would have to be taken into consideration.

3. Mobilization and People's Participation

The meaning of the terms "Mobilization" and "Participation" were fully discussed. The two words were found to be partially overlapping in meaning if participation is taken in the narrow sense of the term. However in a larger sense it was found that the two words differ: "Mobilization" means to activate, to move, or to sensitize people, while "Participation" means taking part in the decision making and implementation process.

The experiences of Revolutionary countries like China, Ethiopia, Vietnam and Nicaragua show how people can be mobilized on a very large scale. In those countries there is a very strong political commitment from the top to the lowest levels while the existence of appropriate structures at all levels has also facilitated the "Mobilization" and "Participation". Some lessons can be drawn from these experiences even for countries which have not gone through major revolutionary changes. For example, the use of mass media, festivities, mass organizations such as peasant organizations, women's associations, etc. are devices which could be applied in non-revolutionary countries. The experience of China also seems to show how important it is to provide people with concrete evidence of benefits that people can derive from literacy.

The abovementioned points, however, do not mean that mobilization is not being practised in the so-called non-revolutionary countries.

In both types of countries the big challenges are to make mobilization and participation operational, and to sustain them over a long period of time.

A general consensus was reached that mobilization and people's participation in literacy programmes depend very much on the following factors:

1. There must be a strong political will, not just political slogans or political statements. The political will has to be reflected in legal enactments, directives and appropriate financial and other human and material resource

allocations. The literacy will/commitment should be sustained until the literacy problem has been solved and maintain lifelong education.

2. The management of literacy programmes should be decentralised to give people an opportunity to participate in making decisions on various issues of literacy programmes. The experience of China was cited: people at the local level decide on learning materials that fit to their specific situations. They also employ their own teachers, arrange for payments, etc. The resources at the national, provincial and district levels are used to reinforce the power of the people to make decisions at the local level.

3. Instructional methods should stimulate involvement of the participants and correspond to their interests. This could be obtained by using discussion groups, dancing, singing, income generating activities and other practices, which are relevant to the specific learning situations.

4. Mass Media in terms of the use of Radio, Television, Newspapers, and Film should be used to highlight success. This can interest the learners as well as the leaders and help to establish credibility.

5. There should be greater use of voluntary organisations both local and international to strengthen literacy and post-literacy activities in terms of sharing experiences, and resources.

6. The need for literacy should be sustained by transforming the needs into demands and people should see literacy as a continuous necessity in their everyday life.

7. Literacy and Post-Literacy activities should be highly supported with adequate inputs like reading materials, slates, chalks, teachers and others.

8. Literacy teachers should be trained to cope with the teaching of literacy and post-literacy. Financial incentives for the teachers also need to be encouraged.

4. Evaluation and Technical Resource Development

These aspects of literacy programmes should be given importance. However, most countries appear to have serious gaps with regard to resource development. Under this title are included all the technical and pedagogic inputs to the programmes; curriculum development; training of tutors and monitors; instructional materials; evaluation and monitoring; etc. In the plenary session and in the working groups the following issues have been discussed.

4.1 Use of Mass Media, Particularly Television

It was thought that since television and radio facilities were already available in most Third World Countries, although on a limited scale, proper use should be made of the existing facilities. The visual richness of T.V. completed with the audio component makes the medium particularly suitable for literacy programmes. It was felt that in most cases, the medium was blamed for ineffectiveness when in fact the fault lay with inadequate and ineffective utilization of its potential.

Television was perceived to be useful for supplementing the existing literacy effort and not as a substitute for person-to-person contact. Once a policy decision for involving the mass media has been made, considerable time and effort should be spent in planning for proper utilization of T.V. This involves organising viewing groups, training animators, producing material for T.V. lesson units, designing programmes in close collaboration with different agencies, ensuring that programmes are viewed and that discussions follow each viewing, making sure also that a good feedback system is established. It was suggested that as much as possible the television should try to base its programmes on the life and experience of the literacy learners who would become the main actors of the programmes. The role of television was also considered important for training of the instructors, as well as for mobilization, motivation and awareness raising and follow-up of literacy programmes.

With regard to radio, it was felt that the medium did not lend itself to literacy programmes though it had other important functions in literacy effort: among these advantages were its potential for greater decentralization, training, reinforcement of functional and awareness input.

4.2 Resource Development Structure

The groups reviewed the experience of various countries with regard to curriculum development, material production and training of literacy personnel (District Officers, Supervisors, Project Officers, Tutors, Monitors, etc.) The experience of India was studied in greater detail thanks to the visit paid to the local State Resource Centre. Agencies responsible for facilitating resource development in India consist of the Directorate of Adult Education at national level and State Resource Centres at the State level. In terms of curriculum the Directorate of Adult Education develop prototype material which is adapted by the State Resource Centres for their respective regions. State Resource Centres are also responsible for training Supervisors and Project Officers. Decentralization is considered vital in India although plans for the creation of District Resource Units have not been implemented yet. In another country - Indonesia - the basic learning packages are prepared and produced at central level but other learning materials may be prepared at local level to relate to the specific aspirations of the learners.

It was felt that whatever the system that exists in a country for curriculum development, training and material production, it should be flexible enough to bring in necessary modifications according to the changing needs and demands.

4.3 Training of Monitors/Tutors/Volunteers

Resource development structures per se do not ensure effectiveness of a literacy programme unless the instructors performed their duties well and have been suitably trained.

Considerable discussion took place on whether primary school teachers should be used or not in literacy teaching. In a great number of countries the priority is given to school teachers when recruiting volunteers while in others it is the reverse policy which is followed. Reservation was expressed concerning the level of dedication and motivation among the existing teachers and it was suggested to recruit other educated volunteers instead. The usually low level of qualification of volunteers was pointed out. Training of volunteers rarely exceeds two/three weeks. It was felt that more research should be carried out regarding the effectiveness of various types of instructors or tutors. The question was raised, however, as to why, if school teachers undergo a long training programme, similar investment could not be made on literacy teachers training.

4.4 Monitoring, Evaluation and Testing

Monitoring is a process of watching periodically the progress of a project or programme in order to identify strengths as well as shortfalls for the purpose of taking timely measures. It implies a flow of information on predetermined points of the programme. Evaluation is the process of collecting evidence and using it to judge the degree of worth of all stages of the programme: context, input, processes as well as output and impact.

The monitoring and evaluation system used in different countries were discussed in the various groups. It was generally felt that the system should be simplified so as to become a part of the regular management and implementation process carried out by the existing administrative staff. No specialized professional expertise should be required except at the design stage. Monitoring and evaluation require an appropriate data base. This means that the points chosen for controlling the implementation of the programme, and the indicators identified, should be carefully selected taking into account the objectives of the programmes. Not too much, but reliable, data should be gathered. It has been pointed out that in many countries data concerning enrolment and attendance in literacy programmes was inflated. Ways and means of increasing the reliability of statistics were discussed: improvement and reinforcement of supervision, minimizing the element of threat included in the evaluation, introduction of external checks, control by the community, establishment of a system of testing of learners' achievements etc.

It was observed that many countries have experience in input, process and impact evaluation. However, the experiences of impact evaluation are extremely limited. Note was made of the fact that Tanzania is planning to start an evaluation of the impact of its literacy and post-literacy programme next year. Very often evaluation which has tried to measure the influence of literacy on productivity has been quite deceptive. This is probably due to the large number of factors which influence socio-economic change and the difficulty of isolating the specific effect of literacy. It was suggested that whatever quantitative analysis is undertaken, it should be complemented by some qualitative indication on the changes of attitudes and behavioural pattern that have occurred, through appropriate interviews and observations.

Regarding testing on assessment of the learners' achievements, no consensus was reached concerning the necessity to adopt or not national norms to be applied throughout the country. Some participants felt that a national norm was preferable to a multitude of local norms while others favoured self and collective evaluation of a participatory nature.

5. Articulation of Literacy and Post-Literacy Programmes With Formal Schooling and Other Basic Services

At the beginning of the discussion on this topic the following important remarks were made:

* Articulation between literacy programmes and the school system is only one aspect of the more complex relationships between formal and non-formal education. The latter includes in particular the various training activities organised by different development ministries and agencies.

* To concentrate on the interaction between formal and non-formal programmes is only one way of studying the issues related with non-formal ecucation. There is strong justification to pursue study and training in the spheres of non-formal education and literacy.

* The co-ordination between literacy and formal schooling should be analysed in the general perspective of continuing life-long education and in the broader framework of linking education with general development objectives.

An important discussion took place concerning whether the interaction between formal and the newly developed non-formal education would lead or not to the latter losing its identity and specificity. Some participants expressed the view that non-formal education programmes should be technically and financially reinforced before a fruitful interaction process could be started. It was generally felt, however, that although this strengthening is required, linkages between literacy programmes and formal schooling could and should be developed for the greater benefit of both systems.

The working group then analysed in greater detail the more operational aspects of this articulation process.

5.1 Pooling of Resources

One of the major points which was examined concerning pooling of

resources was to what extent primary school teachers could be used for literacy teaching. In many countries, primary school teachers are participating in one way or another in the literacy and post-literacy programmes but their modes of participation vary according to the specific conditions of each country. In other countries, however, there are strong reservations regarding the involvement of teachers in literacy due to the following factors:

- lack of motivation
- preference of teachers to live outside the rural community where they are teaching
- lack of appropriate skills to teach adults on the basis of different countries' experiences

A number of suggestions were made to overcome some of these problems. These included:

- organizing of courses for primary and secondary school teachers to sensitize them to the importance of literacy work and train them in specific methods of teaching for adults
- to change the programme of teacher training colleges making them more community oriented
- to set up a system of moral and/or financial incentives encouraging the teachers to participate in adult education
- to increase the level of training of adult education workers thus reducing the difference in status between the two types of teachers and facilitating the movement from one system to another
- to open up the formal school system by promoting the participation of students and teachers in social work including literacy. This could be done by establishing study-service or national service schemes and by introducing literacy work as a practical subject in the curriculum.

It was felt that these complementary measures would help the teacher to be a better classroom teacher. Concerning facilities, it was found that even though literacy classes can be organized in many different places, most countries are making extensive use of schools, particularly in urban areas. In other countries, however, adults may be reluctant to attend literacy classes organized in primary schools if they have to walk long distances or if they identify schools with the education of children.

The idea was put forward that in future priority could be given to the setting up of community learning centres rather than primary schools. These centres would be used for formal and non-formal education activities would offer programmes for both adults and children, and would encourage the participation of the community in their management. This approach which started being introduced in certain countries would not only facilitate interaction between formal and non-formal education but hopefully have a cost saving effect.

5.2 Cross Fertilization of Methods and Content

Since teaching methods and content should be quite different in formal as compared to non-formal education, linkages in this area may be difficult to achieve. It was nevertheless agreed that closer contacts between the two types of education could have a positive influence on the formal school system. Substantial changes in the methods and programmes of primary schools can already be observed in a number of countries as a result of national literacy campaigns. (Use of local languages, mass media, experimentation of open primary schools, etc.)

5.3 Flow of Participants

Countries are generally offering different kinds of opportunities to new literates for continuing their education: night classes organized within the regular school system or different types of non-formal courses including special types of post-literacy programmes directly oriented to the socio-economic needs of the participants. It would be worth investigating how many of the new literates do in fact take advantage of these opportunities.

The ultimate objective would be to have easy transfer from formal to non-formal education and vice versa. In this regard, some sort of equivalency between programmes would be needed. One could also think of a system in which specific achievement levels would be identified and standardised while the various modalities to reach these levels would be left open.

5.4 Institutional and Administrative Coordination

As was previously mentioned, institutional coordination could only fruitfully take place if the non-formal system is sufficiently strengthened and developed. On the other hand the most critical task is to achieve a coordination between both formal and non-formal systems on the one side and other development agencies on the other with a view to making education really functional.

5.5 Integrating Literacy and Post-Literacy Activities and Basic Services

It was generally felt that the basic services approach is the most appropriate way of attacking development problems including illiteracy. The operationalization of this approach however, raises a number of problems.

- The first one is related to the socio-political conditions prevailing in each country and with the fact that integrated development is often not considered as a priority by policy

makers and administrators either at central or local level.

- The second one derives from the way public administration operates. It seems that the local level is the most appropriate one to achieve coordination between various organisations and agencies. Action taken at local level nevertheless, can easily be neutralized and blocked by a lack of appropriate coordination at higher administrative levels. One of the ways to overcome the problem, which is practised in different countries is to set up intersectoral boards or committees at central level in order to make literacy the concern of various ministries.

It was pointed out that this solution can only be effective if there is adequate follow-up coordination at the various implementation levels.

REVIEW ESSAY

THE RIGHT TO LEARN AND THE NEGLECT OF NON-FORMAL EDUCATION

MARK BRAY*

In 1981, Bernard Anderson, the Principal Research Officer at the Department of Education in Waigani, edited and produced a book entitled The Right to Learn: The Neglect of Non-Formal Education. ** Although the book was given considerable publicity and has been widely quoted, the status of nonformal education has not significantly altered since the book's release. This paper reviews the book, uses it as a springboard for discussion on the status of nonformal education, and examines probable future trends in Papua New Guinea.

The Book

The most striking feature of The Right to Learn is its illustrations. They include photographs, cartoons and diagrams, some of which have been collected from archives, and some of which are recent. All are interesting, and together they convey a highly effective impression of Papua New Guinean life, of the complexities of development, and of the diversity of our education processes.

While many of those who have picked up the book will have read little more than the title, almost everybody will have been impressed by the photographs and by their stories. Most are of people, of whom many are smiling, several are solemn, and a few are scowling. All the photographs show real personalities, engaged in readily recognisable activities.

The list of contributors to the book is also impressive. Anderson has ensured that the book does not become merely an academic study by incorporating contributions from politicians, anthropologists and planners as well as from educationists. It opens authoritatively with sections by the Prime Minister, the Minister for Education and the Secretary for Education. Academic contributors include Louise Morauta of IASER, Sheldon Weeks, Peter Eaton and Graeme Kennelfield of UPNG and John Kolia of UPNGS. Vic MacNamara, Alwyn Neuendorf, Barry Reeves, Charles Currin, Sharon Field and John Croft are professional educationists in the Department or elsewhere. Rose Kekedo of the Department of Community and Family Services, Ian Morris of the National Planning Office, William Edoni of the Public Employees Association, Bernard Narakobi of the Supreme Court, and Louis Varo of the Council for Village Development all help to broaden the outlook of the book from different angles of government. And Kevin Walcot of the Word Publishing Corporation provides a view from an important part of the private sector.

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** See commentary by Dr Alan Davies, ASPBAE Courier No.24, April 1982, p. 35.

With this wide and impressive range of contributors, Anderson himself keeps to the background. In practice, though, his role is much more than coordinator, and in failing effectively to point this out, he is being excessively modest. Only eight of the 23 contributors submitted their views of the editor in writing. The remainder were interviewed and their contributions were actually recorded and written down by Anderson rather than by the individuals themselves.

Using this method, Anderson put the book together in the remarkably short period of three months. In the process, he created a document with a freshness which is all too rare in the publishing world. Had he waited for the individuals to write their contributions himself, he would probably never have got them all.

The Meaning and Coverage of Nonformal Education

One major problem concerning nonformal education is that few people clearly understand its meaning or coverage. This problem is long standing, and has proved particularly unfortunate during the whole of the 1970s, during which there has been considerable international debate on nonformal education. Anderson and the other contributors are perhaps wise not to offer too concrete a definition of their subject. But at least some definition would have been helpful, and would have facilitated analysis.

Definitions of nonformal education usually begin by identifying the formal system and contrasting it with informal and nonformal education. The formal system, it is generally suggested, covers schools, colleges and universities, which are hierarchical and graded, and which award certificates to successful participants. By contrast, informal education covers generally unstructured learning which arises in the everyday experiences of talking with friends, reading newspapers, listening to the radio and so on. Nonformal education then becomes the third category which covers everything else. Nonformal learning is organised, but usually has more flexible entry requirements and a less rigidly defined clientele than does formal education. It is often uncertificated, and covers such organisations as apprenticeship schemes, youth groups, the Boy Scouts, literacy classes, women's groups and Bible study meetings.

Although this definition is workable, it is negative. Rather than positively identifying particular education processes, the term nonformal simply describes activities that are not formal. Further, the categories overlap, the educationists themselves cannot agree on the most suitable classification of some activities. For example, while in this country administration of vocational training in most provinces has been assigned to nonformal education officers, many argue that it is a formal activity which should be administered elsewhere. The same is true of College of External Studies (COES) courses, which are often coordinated by provincial nonformal officers. Since both vocational centres and COES courses have specific entry qualifications and are hierarchical and certificated, those who argue that they are part of formal education have a strong case.

The failure of any contributor to The Right to Learn to delineate the boundaries of nonformal education therefore leads to some confusion. Several sections of the book are, at least on my understanding of the terms, more concerned with formal than with nonformal education. Some contributors specifically discuss schooling, and others examine vocational centres and the COES. Certainly the role of nonformal education cannot be understood without reference to the formal system. But there is a point beyond which discussion of the school system becomes so extensive that it obscures the main thrust of the book. Had discussions of the formal system been more restricted, it would have been easier to discern what nonformal education really embraces, and just how far the sector is or is not being neglected.

The Neglect of Nonformal Education?

While informal education, by definition, is a process in which everybody engages, the coverage of formal education is more restricted. In Papua New Guinea, about 320,000 people attend community schools, 28,000 attend high schools, 8,000 receive technical and teacher training, 2,500 study in universities, and 4,000 receive other types of formal training. The remainder of the population, which comprises over two million people, does not participate in formal learning, and a large proportion never has done.

The chief thrust of Anderson's book is that although these people do not participate in formal education, they do have learning needs. At the basic level, many people need literacy and numeracy skills. Others require skills related to agriculture, crafts and health; and others need to learn about such topics as baby care, religion and political development. These needs, the book suggests, should be met through nonformal education. However, in practice, it argues, the sector is neglected. And with it are neglected the learning needs of the majority.

To support this point, Anderson summarises some education expenditure figures. As a whole, education is well favoured in Papua New Guinea. Figures in the appendix to The Right to Learn show that in the mid 1970s education received by far the largest sectoral allocation in official spending, and was given over twice the amount allocated to transport, police or agriculture. Education in some years also consumed over 16 per cent of the official budget and over 6 per cent of GNP, which was among the highest proportions in the world.

Within this budget, however, nonformal education received only a marginal allocation. In the 1977/8 combined universities and Department of Education budget, non university adult education was allocated just 0.2 per cent of the total. The situation has not radically changed since that date, and this figure certainly demonstrates Anderson's point within the government education sector.

At the same time, one point constantly stressed by Anderson and other contributors is that the coverage of nonformal education is not restricted to Department of Education activities. To gain a true picture of the neglect (or otherwise), one would have to survey the resources devoted to educational activities in such Departments as Primary Industry, Works and Supply, Commerce, Health, Community and Family Services, and the Office of Information. A survey would also be required of such non-government activities as the Girl Guides, various community action groups, industrial training projects and all the churches. One such survey was conducted by the Manpower Planning Unit in 1977, and could usefully have been updated.

One department in which one might justifiably expect greater activity is Community and Family Services, in which one section is specifically charged with this task. This section is the National Council for Village Development (NCVD), which was established in 1979 under the Prime Minister's Office but was relocated in the Department of Community and Family Services in 1982.

The operation of the NCVD to date has been disappointing. It was established in the hope that it would provide a flexible and interdisciplinary service and would perform a coordinating role. However, as Morris indicates in his section of The Right to Learn (p.158), it has proved difficult to match the ideals with reality:

> *There have been problems in that too much money is allocated to overheads and not enough delivered to the ground. Also, it is clear that in many areas there is not the staff trained in the needs of the communities or for developing nonformal education programmes in the provinces.*

Even in its new location, the NCVD experiences major problems. It has never been clear whether the principal work of the Council is research, coordination, grant-giving or implementation, and as a result it has not done any job effectively. The National Planning Office has become disillusioned with the NCVD, has cut the Nonformal Education Sectoral Programme from its already small figure of K300,000 to K200,000, and has threatened to cut it further.

The Department of Primary Industry (DPI) is another arm of government which, with its extension services, immediately comes to mind in the context of nonformal education. These services have recently been the subject of a major review (McKillop, 1982), which highlighted several weaknesses in the system. One weakness is stressed by Reinhard Tietze in his section of Anderson's book when he criticises the general outlook of DPI officers (p.147), who, he suggests, are too bureaucratic and spend insufficient time in the villages.

Numerically however, the McKillop report considered Papua New Guinea well off by comparison with other developing nations. Indeed, the report recommended rationalisation from the present position of one agricultural extension officer for 290 farm families to one officer for 500 families (p.83). Moreover, a plan exists for a major World Bank assisted project

which, if implemented according to intention, will spend K4.2 million on formal agricultural training and a further K1.4 million on extension services between 1983 and 1986 (DPI1982, Vol.1:3). Thus, although there may exist problems with agricultural extension services, it is difficult to argue that the sector is neglected.

The Department of Works and Supply is another body responsible for a considerable amount of formal and nonformal training. The Department has approximately 500 apprentices in various trades, and under a new Asian Development Bank (ADB) project is expected to expand both apprenticeships and more formal training.

Similarly, the Department of Commerce has an important basic numeracy project for trade store owners, and runs its own extension services through the Business Development Officers. The Health Department, through its Aid Post Orderlies and other officers, operates important nutrition, ante-natal and preventive medicine projects. The Office of Information distributes literature around the country; and the Department of Finance holds periodic workshops to help provinces budget and audit their accounts. This list could be extended, and to it could be added a wide variety of more formal programmes operated for a considerable range of staff.

Undoubtedly, most of these projects require improvements of various sorts. However, it must be admitted that there is already an impressive number, especially since education is not the principal function of these departments. Thus, in so far as nonformal education does seem to be neglected at this level, the greatest neglect would seem to be in those departments in which one would expect it to be strong, namely Education and the NCVD.

Provincial Government Policies on Nonformal Education

Several provinces also have important nonformal projects, often as part of broader development packages. Undoubtedly the most far-reaching is the Southern Highlands Rural Development Project, which was launched in 1978. John Croft is the nonformal education coordinator in the project, and presents one section in Anderson's book. This section is regrettably short of detail; but one place in which Croft has provided more information is the Southern Highlands Education Plan 1982-86.

According to the plan (Chapter 7), only in 1974 was a government Adult Education Officer appointed in Southern Highlands. With this appointment, it seemed, just one man was made responsible for the educational needs of the entire adult population. Between 1978 and 1982, however, the staff was expanded to 23 (including eight village motivators). Among the projects for which they are now responsible are literacy classes, women's groups, radio programmes, agriculture projects and nutrition schemes.

With this number of officers, Southern Highlands has by far the best

staffed section specifically called nonformal education. Other provinces have made some efforts, and the Enga Rural Development Project, for example, is promoting various types of community development and farmer training. However most provinces pay little specific attention to nonformal education apart from employing a single officer in the Division of Education. Moreover, even the Southern Highlands grossly neglects nonformal education by comparison with the formal sector. The 23 nonformal officers may be compared with 652 community school teachers, 90 high school teachers, and 27 officers in charge of administration of the schools.

Nonformal Education in the Non-Government Sector

Whereas creation of a comprehensive list of government nonformal education activities would be difficult, to draw up a similar non-government list would be impossible. As a few examples may illustrate, even a partial list would be extensive. Thus one survey of bakeries, laundries and similar enterprises in Rabaul recently identified 170 persons enrolled in structured training schemes (Sakias 1982). Similarly, the Papua New Guinea Banking Corporation has a programme not only to train its staff but also to train the public. For the latter, the bank has a mobile team which instructs villagers and townspeople on how to use bank services. And thirdly, the churches have extensive networks not only of bible classes, but also of literacy and community action groups.

In these instances, it is more difficult to describe nonformal education as nelgected. The word 'neglect' implies that the situation ought to be other than it is. But whereas one can accuse governments of nelgect by reference to an opinion on the activities in which they ought to be engaging, such a statement is more difficult to make about non-government organisations. Firstly, since one is not generally referring to public resources, it often becomes impertinent to state how they should be employed. And secondly, the organisations themselves are usually in a much better position to assess needs and available resources than are outside observers.

The Requirements of the Labour Market

This paper is moving towards the suggestion that nonformal education is indeed neglected by some bodies, but that it is less neglected by others. In so far as it is neglected by official education agencies, it is worth investigating the reasons for the situation. In Anderson's book, McNamara focused most clearly on this, and paid particular attention to the demands of the labour market.

As McNamara pointed out, most people are more concerned with the potential economic returns from education than with learning for its own sake, particularly when participation requires a major sacrifice of time and resources. Chiefly for historical reasons, the greatest economic returns are provided by formal employment in the wage economy. Since entry to and promotion within that sector are strongly influenced by formal qualifications, demand for these qualifications tends to be much higher than

demand for nonformal training.

At this point, it is useful to distinguish between two types of nonformal education. The first covers programmes which operate as alternatives to formal schooling; and the second covers supplements to the formal system. With regard to the first group, it is arguable that in many cases nonformal education should be neglected, for it is likely to suffer from a lack of demand and could promote social stratification. This is best seen by examining some international developments during the last decade.

At an international level, nonformal education became something of a fashion during the 1970's. One of its major advocates was Philip H. Coombs, who in 1968 wrote a book entitled The World Educational Crisis. In the book, he pointed out that schools were very expensive, and, especially in the Third World, caused several serious problems. As well as consuming scarce resources, he suggested, schools were generally irrelevant, exacerbated unemployment, and caused disillusion among youth and dislocation of society.

During the early and mid-1970's, Coombs developed this theme. In 1973, he co-authored New Paths to Learning, which presented nonformal education as a potential alternative to schooling, and in 1974 and 1975 he co-authored two more major works.

Coombs had close links with several major donor agencies. During the 1960's he was director of the prestigious International Institute for Educational Planning (IIEP). His 1973 book was prepared for Unicef by the International Council for Educational Development. of which he became director when he left the IIEP, and his 1974 and 1975 books were sponsored by the World Bank.

Partly because of these links, and partly because Coombs' ideas were reinforced by such other authors as James Sheffield and Victor Diejomaoh, the apparent potential of nonformal education made a major impact among international donor agencies. Although some enthusiasts were careful to stress that the concept was nothing new, a major movement began.

As the decade progressed, however, the disadvantages of many nonformal programmes became apparent, particularly where they were implemented as alternatives to the formal system. In these situations, the programmes tended either to become more formal or else withered for lack of support, and this has been among the factors leading to renewed sobriety about nonformal education among donor agencies.

One example of failure, which also illustrated the dangers of creating a dual system, was the Rural Education Centre (REC) scheme in Upper Volta. The REC's were established in the early 1970's to provide an alternative, vocationally-oriented education for young people, and it was planned gradually to remove resources from traditional primary education in order to expand the REC's. In practice, however, many parents resisted the reform of primary schooling, the REC programme grew more slowly than had been intended, and the primary school system continued to expand much as before. Once parents' hopes that the REC's could be converted into conventional primary schools proved unfounded, they came to view it as a second-best system, and lost interest in it. As a result, within a few years the REC programme had collapsed (Simkins 1977:35).

In Papua New Guinea, similar forces were evident in the Skulanka programme, which was started in 1973 with the intention of providing education for Grade 6 leavers. It was stressed that the training would be terminal at Grade 8, and that the Skulankas would concentrate on practical skills and community involvement. It had been envisaged that by 1979 there would be 10,000 Skulanka students. However, at the peak in 1974 there were only 728 students in 16 Skulankas (Department of Education 1976: 46), and most of those institutions closed shortly afterwards. By 1978, only five Skulankas still existed, and today there are only three.

The lack of effective demand, which itself partly arose from the nature of the labour market, was one main reason for the failure of the Skulanka project. However, there were two main reactions to this lack of demand within the project. The majority of Skulankas withered and ceased to function, but a few became more formalised. Of the five still operating in 1978, one had started Grades 8 and 9 and had become more like a high school, and the others had turned themselves into vocational centres (National Education Strategy 1979: 104).

The lack of economic motivation has also been a significant reason for the absence of a major literacy programme. Most churches have stressed the value of literacy for reading the Bible, and in some communities villagers have responded positively. But apart from the Bible, there is little in most villages that people either can or want to read, and rare indeed are the jobs that can be acquired with just a literacy certificate. Moreover, most pressure for adult literacy work has come from expatriates, and for this reason Fr. Francis Mihalic, who used to be a major figure in this field, has bowed out. He feels that there will be no progress unless and until pressure for literacy comes from Papua New Guineans, and at present there is no sign that such pressure is even emergent.

Nonformal Education Developments since 1981

Since The Right to Learn was produced in 1981, several important educational projects have been embarked upon or have borne fruit. In the Department of Education, the Education II project has been launched, the Education III project has been prepared, the Standards Report has been published, progress has been made in writing educational plans in every province, and guidelines for a national literacy policy have been formulated. However, among striking features in all these developments, including the last, has been the continued neglect of nonformal education. Moreover, there is little reason to suppose that this will significantly change in the future.

To elucidate, Education II is a K25 million project which is partially funded by the World Bank and is mainly concerned with community schools. Nonformal education was originally a component of the project, though was subsequently cut out (partly because the NCVD was thought unable to handle it.) Education III is a similar project which concentrates on secondary education. In 1982, three internationally respected educationists submitted a report on what they considered to be desirable directions for development. Although their terms of reference did not embrace nonformal education, they themselves considered the subject so important that they included a chapter on it. Nevertheless, nonformal education was again excluded when the Department came to draw up sub-projects.

The Standards Report was released at the end of 1981. Only four of its 200 recommendations were on nonformal education. The main volume was 142 pages long, but just three pages were devoted to nonformal education, and analysis was so superficial that almost nothing could be based on it.

Responsibility for detailed planning of community schools, high schools, administration, vocational centres, nonformal education and libraries has been handed from Waigani to the provinces as one result of decentralisation. Significant progress in developing education plans in each province was made during 1982. But almost everywhere, effective priorities in planning follow the order listed above. Provincial governments have been told that if they fail to produce a community education plan by the end of 1982, they will not receive incremental NPEP community education funds from the national government. Since, in addition, most provincial education planners are former community school teachers, that has also been the section in which they have been most interested. High schools take second priority because they are the focus of major political pressure. And only towards the end of the list comes nonformal education.

The guidelines for a literacy policy were produced in 1982, and presented the national government with a series of options. But, as the author was herself aware, literacy projects did not have a strong political backing. It is possible that a National Literacy Coordinator will be appointed, but he or she is unlikely to have much to coordinate.

The reasons for this inactivity principally lie in the lack of pressure for it to be otherwise. To a large extent, society equates education with schooling, and to very few Papua New Guineans has it been strongly suggested that an alternative approach might be desirable. The school system is now a very large piece of machinery which has its own momentum and operates according to firmly established procedures. By contrast with nonformal organisations, schools are readily identifiable institutions which, at least at a superficial level, can easily be understood by almost all members of society. In organisational terms, nonformal education operates on the periphery of the education system, and in so far as anything happens, it is usually because of the enthusiasm of individual officers, who work with small budgets and without the support of a large training system.

In part, the public accepts and supports this situation because it has never been forcefully suggested that it should be otherwise. Perhaps more important, however, are underlying motives for individuals who participate in educational activities. It has been suggested that for most people, these motives are closely linked with desires for economic advancement. In general, the formal sector of the economy provides the greatest economic rewards, and entry to the formal economy is mainly governed by formal education. Further, the people who are most able to press for expansion of formal education are those who have already received some education. The structure of the polity is that it pays greatest attention to those who are most vocal and who have most influence.

Simply because the neglected majority have received little education, they lack a powerful voice and, indeed, are largely unaware that resources could be allocated differently. Provincial high schools are expensive institutions, and if governments wished, they could provide basic education for several children or adults for the same cost as a secondary education for just one child. But although the benefits of high school expansion are not spread so widely, an increasing proportion of provincial education budgets is being devoted to high schools. The main reason for this is that those who favour secondary education expansion have greater influence on the polity than do those who favour basic educational expansion.

This situation is also reflected in Sam Tulo's section of Anderson's book. As the National Minister for Education, his views were particularly important and his section was entitled 'What will be the priorities?'. Tulo did not answer this question with any clarity; but in so far as he did indicate priorities, nonformal education was evidently not one of them. He did state that "Literacy is very important" and that "Communications must not be isolated from development". But he then proceeded to discuss community and high schools and a concern for standards which was obviously more important to him. In doing so, it may be suggested, he was adopting a stance most likely to gain the support of people who mattered most in the political sphere.

A further reason for the neglect of nonformal education and the lip service which it is generally accorded is the lack of skills of those responsible for it. Because the sector is both complex and amorphous, nonformal officers require even greater skills than those working in the formal system. Especially at the provincial level, however, these skills are far from evident. Most nonformal officers have been assigned to administration of vocational centres and COES courses. But though these activities are arguably formal rather than nonformal, few officers seem able even to administer them effectively, let alone engage themselves in real nonformal work. Even the more formal parts of nonformal education are generally poorly administered, and the sector remains a 'poor relation' in the education system.

One body in which both training and theoretical attention to nonformal education might be expected is the Department of Education at UPNG.

However, of the Departments' 12 staff in 1982, none was specifically concerned with nonformal education. In 1978, two staff had specialised in the subject. However, one post fell vacant at the end of that year and the other fell vacant in 1981, and there seemed to be no pressure to fill them. In the Educational Research Unit there was more interest in nonformal education, but during 1982 the Department itself did almost nothing to promote nonformal education, and, by training a new generation of administrators to equate education with schooling, effectively perpetuated its neglect.

In government departments other than Education, a varying situation existed. The NCVD was moved to the Department of Community and Family Services in the hope that a change of environment would stimulate activity. To date it has not yet done so, but perhaps hope should not be abandoned. On the other hand, the review of agricultural extension services and the promise of further funding have been announced since the publication of The Right to Learn. The same applies to the ADB project being undertaken by Works and Supply, and other projects may be under review elsewhere.

At the provincial level, a very significant policy change has occurred in the Southern Highlands. In 1982, nonformal education was separate from the Education Division and merged with Community and Family Services and the Office of Information to become an Extension Services Support Unit within the Division of District Services. In recognition of their formal nature, vocational centres were retained by the Division of Education. The rationale behind the move was the hope that in a separate division, nonformal education could be more effectively coordinated. Whether this aspiration will be justified remains to be seen.

What Should Planners Do Now?

In my opinion, the very first thing planners should do is clarify their thinking on the content and objectives of nonformal education. At the beginning of this essay, I stressed that on my definition, vocational centres and the COZS are formal, not nonformal institutions. They also are neglected, partly because they are usually treated as nonformal bodies and responsibility for them is generally given to overworked and undertrained officers. That, however, is another issue.

Secondly, I have stressed the importance of separating nonformal projects which are alternatives to the formal system from those which are supplements. For better or worse, the formal system provides the principal access to the formal economy, to higher social strata, and to improved incomes and security. Much though I dislike many characteristics of the formal system, the experiences of the last decade have shown that it is extremely difficult either effectively to reform it or to supersede it. For this reason, I consider it preferable to work within existing structures. In my opinion, therefore, official projects which operate as alternatives should be examined very carefully, and in most cases should be incorporated into the formal system, as is the objective of the Secondary Schools Community Extension Project.

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Thirdly, I have stressed the need to clarify responsibility for nonformal projects. Nonformal education in general is neglected by the Education Department and the NCVD. This neglect should either be redressed or else responsibilities should be redistributed. In this respect, it will be interesting to observe the effectiveness of the Southern Highlands reorganisation. Meanwhile, it should still be remembered that quite a lot of nonformal education is taking place in other departments, in the churches, and in private organisations as and when it suits their needs.

Anderson's book ended with a set of conclusions and recommendations, of which a few deserve particular emphasis. His first two conclusions were that:

1. *nonformal education requires simple mechanisms to give modest amounts of money to responsible people who run practical projects in a local situation.*

and that:

2. *nonformal education requires open planning and lightweight coordination - it does not thrive in bureaucracies.*

These conclusions are very important. They suggest that somehow the NCVD and other organisations must become much more sensitive to local needs, and that if they fail to do this, they are wasting public money. In turn, this implies both a high degree of decentralisation and a high degree of trust. Excessive bureaucratisation and accounting could kill the very initiatives which it is hoped to foster. And while I would not wish to advocate abolition of checks and controls altogether, I do suggest that if governments really want to promote nonformal education they will have to take a few risks and probably suffer a few failures.

Planners should also encourage greater realism in nonformal education, for some enthusiasts seem to suggest that the sector can accomplish almost miraculous feats. One way to improve realism is through collection of more detailed and structured evidence on costs and achievements in the sector.

Greater realism applies also to channels of communication. Louis Varo, the Director of the NCVD, stated in Anderson's book (p.133) that villagers could make request to the Council through "personal contact, writing letters, or a verbal message from wantoks". In practice, such procedures are too informal in a bureaucratic establishment.

Finally, if planners are convinced about the value of specific types of nonformal education for specific groups in specific locations at specific times, there is much they can do through publicity and thus through the political process. Perhaps the greatest obstacle to development of nonformal education is that very few people really understand what it is. Indeed in this respect, the term itself may be obstructive.

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If planners and others acquire more specific objectives, they are much more likely to achieve them.

Conclusions

By producing The Right to Learn, Anderson has stimulated valuable thought on the nature of educational provision in Papua New Guinea. The format of his book is attractive, and Anderson should be congratulated on incorporating the views of a wide spectrum of influential people. The book is a major asset to those concerned with nonformal learning, for they are now able to point to a single document which expresses most of their major concerns. Just as I have tried to do in this essay, they can use the book as a springboard for further analysis and action.

I do not myself anticipate any great changes in the foreseeable future, however. First, I have suggested that in many government departments, among the churches, and in the private sector, nonformal education is already performing many of the tasks which could be hoped for, and if it is not performing these tasks, remedies are the prerogatives of those organisations rather than others. And second, neither the Department of Education nor the NCVD currently demonstrate a great inclination to change. In addition, Anderson has stressed, and this essay has echoed, that nonformal education does not thrive in bureaucracies and requires lightweight coordination. In turn, this requires commitment and skills which may not be readily available. Of the two, skills are particularly scarce, and will not be built up overnight.

Probably most important of all are political factors, for the majority of Papua New Guineans do not seem to be pressing for change. The school system and the formal economy are now firmly entrenched in this country, and the chief reason why there has never been a concerted literacy campaign, for example, is that there has never been great demand for one. Moreover, those who are neglected in the allocation of educational resources are unlikely, simply because of that fact, to be sufficiently vocal or influential to be able to reverse the situation.

Personally, I agree with Anderson that resources should be spread more evenly, that nonformal projects which specifically help the poorer sections of society should be developed, and that nonformal sections in provincial Divisions of Education should be encouraged at the expense, say, of high school expansion. As such, I view the improbability of major change with some disappointment. I do not feel that the situation is hopeless, however, for I feel both that more effective use can be made of the formal education for community extension projects, and that specific nonformal schemes, provided they are clearly thought out, can and will have a considerable role in overall development.

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This essay was first published in
Yagl Ambu (Papua New Guinea Journal of the Social Sciences and Humanities)
Vol.9, No.2, 1982.